

THE
PRINCETON SEMINARY CATALOGUE



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THE PRINCETON SEMINARY CATALOGUE

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JULY 1994

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The annual Catalogue is an account of the academic year 1993-1994 and an announcement of the proposed program for the years 1994-1996. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 1994-1995 academic year and are subject to change in subsequent years without notice.

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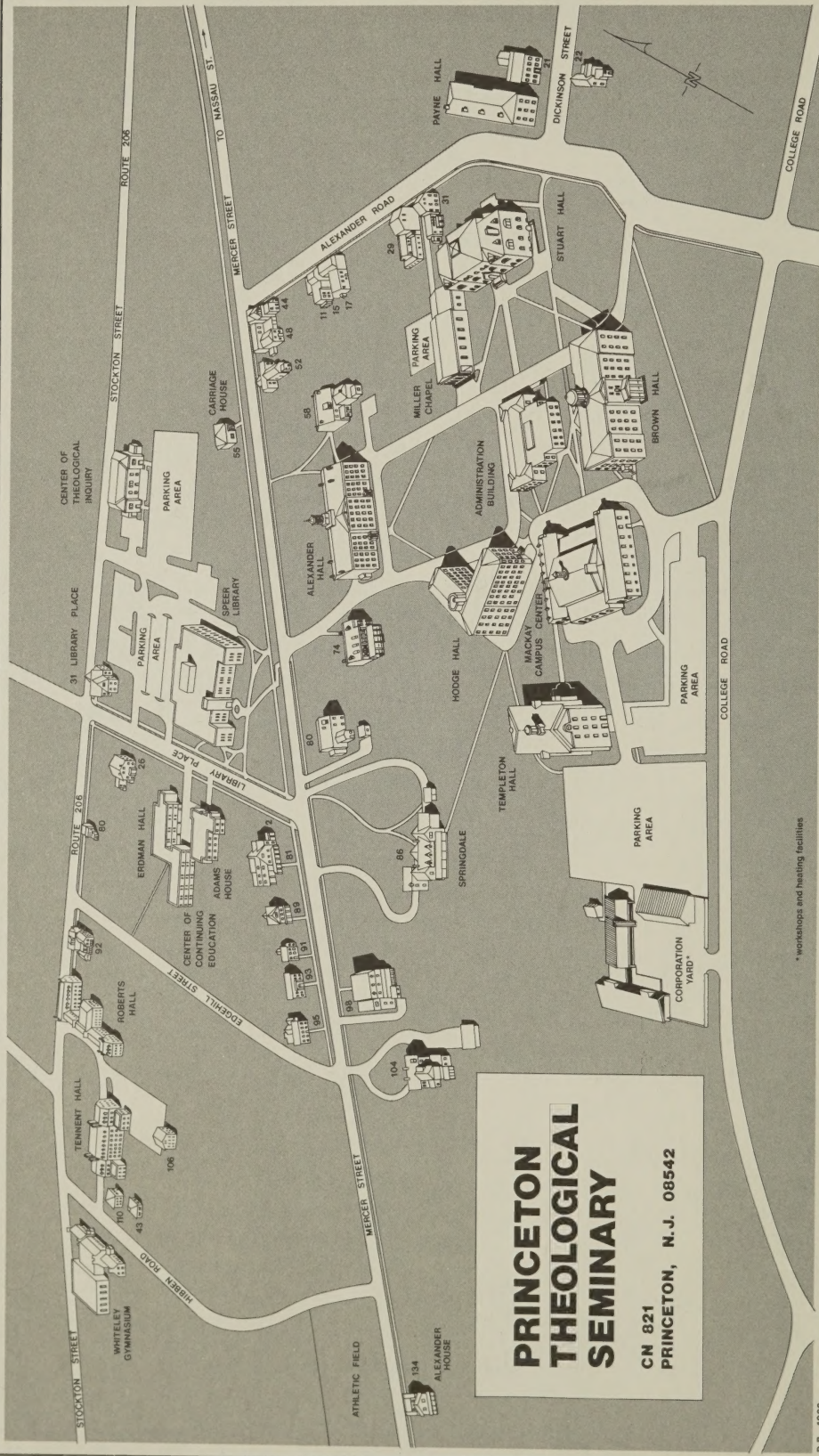
1994 - 1995

ONE HUNDRED AND EIGHTY-THIRD YEAR


PRINCETON THEOLOGICAL SEMINARY

CN 821
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* workshops and housing facilities



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Communication with the Seminary

Mailing Address Princeton Theological Seminary
 P.O. Box 821
 Princeton, New Jersey 08542-0803

Telephone Number (609) 921-8300
 (800) 622-6767
 FAX (609) 924-2973

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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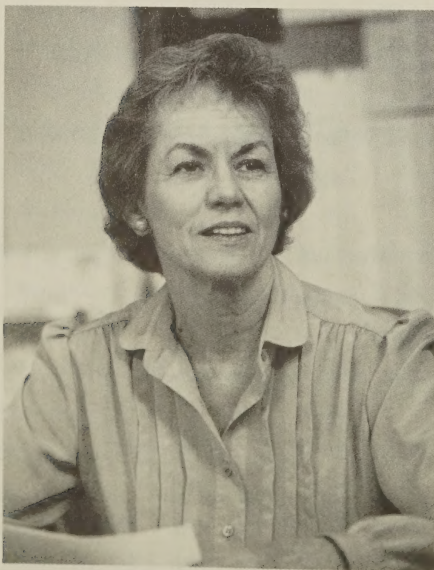
Public Relations: *Director of Communications/Publications* 497-7760

Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus ~

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Director of Vocations and Admissions* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for the required application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year. As the months of March and April are unusually busy with applications for admission, however, a prospective student may wish to plan his or her visit for an earlier time during the year.




MICHAEL BONGART

*Carolyn D. Nicholson
Dean of Student Affairs*

Calendar 1994-1995

1994

Aug. 5	Friday	Summer Session ends.
Aug. 26	Friday	Summer Language ends.



Sept. 9	Friday		Orientation program begins.
Sept. 13	Tuesday	8:00 p.m.	Opening convocation.
Sept. 14	Wednesday	8:00 a.m.	Fall classes begin.
		10:00 a.m.	Communion Service.
Sept. 16	Friday		Presbyterian ordination examinations (through Saturday).
Sept. 27	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Sept. 28	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 18	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 28	Friday	5:20 p.m.	Autumn reading period begins.
Nov. 7	Monday	8:00 a.m.	Classes resume.
Nov. 22	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Nov. 28	Monday	8:00 a.m.	Classes resume.
Nov. 30	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 2	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 16	Friday	5:20 p.m.	Fall semester classes end;
			Christmas recess begins.

1995

Jan. 3	Tuesday	8:00 a.m.	Reading period begins.
Jan. 10	Tuesday	9:00 a.m.	Final examinations begin.
Jan. 16	Monday		M.L. King, Jr., Day recess.
Jan. 18	Wednesday	5:30 p.m.	Final examinations end; intersemester recess begins.
Jan. 25	Wednesday	8:00 a.m. 10:00 a.m.	Spring classes begin. Communion Service.
Feb. 3	Friday		Presbyterian Bible examination.
Feb. 7	Tuesday	4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 8	Wednesday	2:30 p.m. 4:30 p.m.	Postponed and reexaminations. Deadline for 80% refunds.
Feb. 17	Friday		Presbyterian ordination examinations (through Saturday).
Feb. 28	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Mar. 10	Friday	5:20 p.m.	Spring reading period begins.
Mar. 20	Monday	8:00 a.m.	Classes resume.
Apr. 11	Tuesday	5:20 p.m.	Easter recess begins.
Apr. 17	Monday	8:00 a.m.	Classes resume.
Apr. 28	Friday	5:20 p.m.	Classes end. Reading period begins.
May 4	Thursday	9:00 a.m.	Fall pre-registration begins.
May 5	Friday	4:30 p.m.	Fall pre-registration ends.
May 6	Saturday	9:00 a.m.	Final examinations begin.
May 8	Monday	12:00 noon	Deadline for papers by candidates for 1995 graduation.
May 13	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 21	Sunday	4:00 p.m.	Baccalaureate service.
May 22	Monday	10:00 a.m.	Commencement exercises.
June 12	Monday		Summer Session I begins.
June 30	Friday		Summer Session I ends.
July 3	Monday		Summer Session 2 and Summer Language begin.
July 21	Friday		Summer Session 2 ends.
July 24	Monday		Summer Session 3 begins.
July 28	Friday		Summer Session 3 ends.
Aug. 25	Friday		Summer Language ends.

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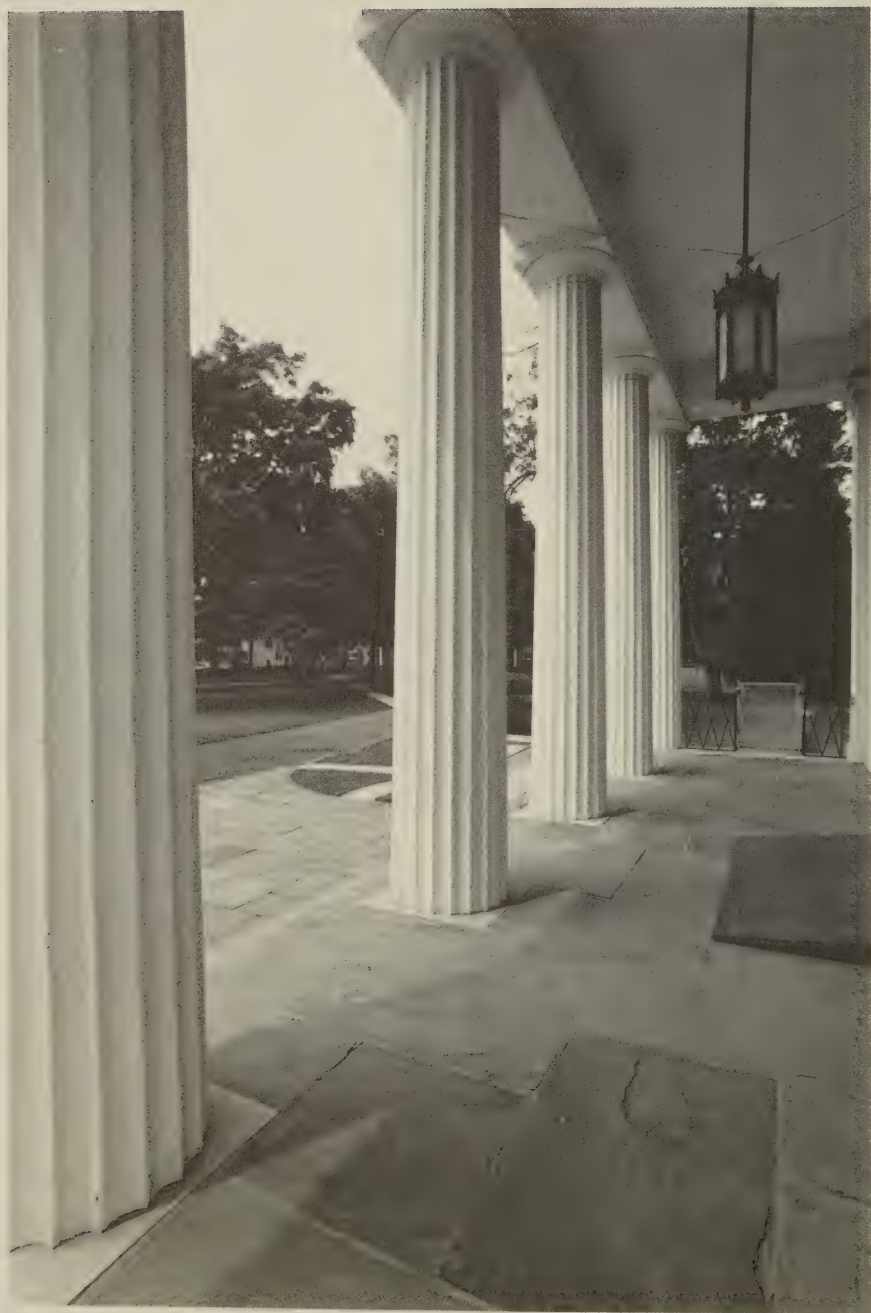
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Overview



MISSION

Affiliated with the Presbyterian Church (U.S.A.), Princeton Theological Seminary stands within the Reformed tradition which affirms God as the living Lord over all creation, the gospel of Jesus Christ as God's word for all humanity, and the renewing power of the Holy Spirit in all of life, corporate and individual. In its long history, Princeton Seminary has contributed to the shaping of theological education in this country and has become a center of theological study for the academic world and the ecumenical church.

The focus of the Seminary's work is the education of men and women for *ministry* in the *church* and in the *world*, and through it the advancement of theological learning. All aspects of the Seminary's operation serve this basic task: the teaching and learning in the classroom and elsewhere; the research and writing of faculty and students; the oversight and management of trustees and administration; the worship and life together of the whole community.

Ministry

As a graduate professional school which affirms the conviction of its founders that "piety of the heart" and "solid learning" belong together, Princeton Seminary seeks

- ~ to cultivate theological scholarship with its critical appropriation of the biblical witness and the Christian tradition;
- ~ to encourage responsible expression of the faith in proclamation and action;
- ~ to develop abilities to further the response of faith among the people of God;
- ~ to refine skills in the pastoral, the teaching, and other ministries;
- ~ to explore models for corporate worship and Christian life;
- ~ to assist in the scrutiny of personal gifts and vocations.

Church

As a denominational seminary which regards its Reformed and ecumenical identities as intertwined and complementary in the search for the true and faithful form of a church “reformed yet always being reformed” in its theology, community, and mission, Princeton Seminary seeks

- ~ to deepen the awareness of the Presbyterian heritage and its theological tradition in the framework of a broad ecumenical vision;
- ~ to reach beyond region, race, nationality, and cultural orientation to include the whole people of God in its faculty, administration, and student body;
- ~ to cultivate the encounter between living Christian traditions in classroom, worship, field experience, research, and scholarship, and by active participation in the ecumenical movement;
- ~ to encourage an ever more inclusive, interracial, intercultural, and international community of Christian witness and scholarship in all the fields of its theological work.

World

As an institution of higher learning which is involved in constant dialogue with the world in many forms and on many levels in its Christian witness and scholarship, Princeton Seminary seeks

- ~ to promote interaction with the disciplines of the university in the common search for truth;
- ~ to engage in conversation and cooperation with all who are concerned for justice, freedom, peace, and human dignity;
- ~ to foster theological education in which the ministry of evangelism and the ministry of social action are not separated;
- ~ to be responsive to the challenges presented to the mission of the church today by the conflict among races, religions, nations, and sexes; by the signs of ecological deterioration; by the threat of war in an age of nuclear weapons; by the reality of poverty and exploitation; and by the widespread sense of powerlessness in the face of these global problems.

While taking pride in its specific calling, Princeton Theological Seminary recognizes its ongoing responsibility to be a servant of the whole church of Jesus Christ throughout the world; to cultivate the unity of all Christians in faith, hope, and love; and to join with scholars everywhere in the search for truth, for hope, and for guidance in the common life.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local “parsons” found they were not always the undisputed intellectual “persons” in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as

small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the “Design” noted that the purpose of the Seminary was

to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or “left-wing” Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of “that piety of the heart,” a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, “the fruit only of the renewing and sanctifying grace of God,” there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of “solid learning.” The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of nine endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of the main classroom building, Stuart Hall, and the addition of John and Irene Templeton Hall, a multipurpose building which houses speech and media facilities, the computer facility, and faculty and administrative offices. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives...In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a “church” in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration of the Seminary are members of their respective churches in communities both local and worldwide. Our worship is God-directed, that is to say, its focus is on both the community and the individual encountering God. In response to God’s initiative and as an expression of our unity in Christ Jesus, members of the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord’s Supper have been authorized by the General Assembly of the Presbyterian Church (U.S.A.), are under the direct authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord’s Supper, the invitation to commune shall be, “...extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love” (B.O. W-2.4011). “All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice” (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants, one of whom is designated assistant to the director of the chapel.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God’s grace is extended equally to all persons. In our effort to promote the Gospel of Jesus

Christ, we believe that language itself can become a witness. The Chapel Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty years, but now compose approximately one third of the students preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state. Almost 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic

institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequalled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, enlarged in 1943 by the acquisition of land and buildings in the Stockton Street complex, now covers more than thirty acres. The plant consists of an administration building, four classroom buildings, a library complex, a chapel, a campus center building, four dormitories, three apartment houses, a gymnasium and athletic field, and a corporation yard. The Seminary also owns a considerable number of houses which are used as homes by members of the faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL – The chapel, built in 1834 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE SEMINARY LIBRARIES – Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the library's extensive special collections and superior facilities for their use, an innovative service for the use of computers in teaching and research, study rooms for Ph.D. candidates, much

of the Old Princeton classed material, space for over 250 readers, and a general meeting room. A more detailed description of the Seminary's library resources will be found on pages 149-152.

STUART HALL – The architect of Stuart Hall could have had in mind the hymn “A Mighty Fortress” when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also accommodates a student lounge for off-campus students.

ALEXANDER HALL – Originally called the “Old Seminary” and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL – The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. The building was thoroughly renovated in the summer of 1979 to provide single-room accommodations for about eighty men and women.

HODGE HALL – Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL – One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on

the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL – This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL – This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM – The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, and racquetball. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING – This building, located in the center of the campus, was originally constructed as a refectory and was converted into a gymnasium in 1910. It took on its present function as an administration building in 1945 and in 1981 an addition enabled the Seminary to bring under one roof most of the administrative offices.

JOHN ALEXANDER MACKAY CAMPUS CENTER – Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SGA office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CHARLOTTE RACHEL WILSON APARTMENTS – On U.S. Route 1, about two miles south of the campus as the crow flies, stand the Charlotte Rachel Wilson Apartments, named in memory of the mother of a beloved friend of the



Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, some with one bedroom, others with two. They are available to married students with or without children or to single parents with dependents.

CHARLOTTE NEWCOMBE CENTER – Completed in the summer of 1982, the Charlotte Newcombe Center is located on the grounds of the Seminary's apartment complex. The building contains a large study section, with carrels for individual work, and a computer resource center. Other facilities include an informal lounge, a multi-purpose social room, and a small service kitchen.

CHARLOTTE RACHEL WILSON POOL COMPLEX – Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool, a 10' diameter heated wading pool, and an adjacent shower/locker room. Located on the apartment complex grounds, it is available to all members of the Seminary community.

CARRIAGE HOUSE – This building, situated a few hundred feet from Speer Library, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL – In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1971, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building is a dormitory for men and women; the other section provides residential quarters for the Center of Continuing Education.

ADAMS HOUSE – Located across Library Place from Speer Library, the building that was once a private residence and now houses the Center of Continuing Education has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Over 5,000 persons, both ministers and laypersons, participate in seminars and individual study programs here annually.

LENOX HOUSE – This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects.

TEMPLETON HALL – Named in honor of Sir John Templeton, who has served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, fully equipped recording and television studios, educational media and curriculum development facilities, administrative offices, and the Seminary's computer center.



Templeton Hall — Completed 1989

Programs of Study



APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request. A non-refundable fee of \$35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary admits qualified men and women students of any race, color, and national or ethnic origin, irrespective of physical handicap.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In

addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Also required, is an interview. The interview is arranged through the office of the Director of Vocations and Admissions. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area.

It is expected that applications for the M.Div. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered.

Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary

toward the Princeton M.Div. requirements, the equivalent of two full years of study (sixty credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of courses (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of interdepartmental studies. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.

2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of Church History, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in History of Religions, Church and Society, or Ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in Philosophy or Christian Ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Course PR201,-202, Introduction to Preaching (four credits), which is to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian Education, Congregational Ministry, and Pastoral Care.

INTERDEPARTMENTAL STUDIES

1. Course GM100-101, One Ministry, Many Forms (four credits), taken over the first year of the program.

2. Either course GM102, GM103, or GM119 Field Education Unit 1 (two credits), usually done during the summer between the junior and middle years, and one course from those numbered GM104 through GM109, or GM115,-116 Field Education Unit 2 (two credits), usually done during the middle year. At least one of these course sites must be a local church.

3. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The twenty to twenty-two credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies (e.g., United Church of Christ Polity, United Methodist Studies I, II, or III), which do not meet departmental distribution requirements.
3. A senior thesis (three or six credits).
4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.

2. To satisfy requirements of the Field Education sequence.
3. To enroll in a program of clinical pastoral education.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

A limited number of students can be accepted each year for an accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work.

The M.Div. requirements are completed as usual in the first three years. During the third year up to six units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. by June of the fourth academic year. Seminary housing is not available during this fourth year of study.

Applications for this program should be filed with the Registrar by May 1 of the second year of the theological course. Information covering the specific requirements of this program is available upon request.

THE DEGREE OF MASTER OF ARTS

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools. It is *not* normally a degree earned as preparation for doctoral studies.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies

as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Also required, is an interview. The interview is arranged through the office of the Director of Vocations and Admissions. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area.

It is expected that applications for the M.A. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered. Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in

the Seminary's curriculum (made in consultation with the Assistant Director of the School of Christian Education) will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of courses (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of interdepartmental studies. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology department.

PRACTICAL THEOLOGY

The twenty-five credits required in Practical Theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian Education, as follows: course ED101, Introduction to Christian Education; a course in faith and human development; course ED220, Sociocultural Foundations of Christian Education; a course in teaching; course ED331, Administration of Christian Education; and course ED105, The Educational Ministry (taken in the senior year with special precept).

INTERDEPARTMENTAL STUDIES

The student's program requires eight to ten credits from this listing.

1. Course GM100,-101, One Ministry, Many Forms (four credits), taken over the first year of the program.
2. Course GM111, MA Field Education Unit 1 (two credits), usually done during the summer between the junior and senior years.
3. Course GM113, MA Field Education Unit 2 (two credits), usually done during the senior year.
4. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to twelve credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Vocations and Admissions by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. Applications from persons wishing to be considered for the International Scholars' Program must be filed by February 1 for the following academic year. (For other information regarding this program, refer to the "International Scholars' Program Statement" available from the Office of Vocations and Admissions). The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their

advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. In addition, the applicant must submit a transcript of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 55 on each of the three parts of the TOEFL (Test of English as a Foreign Language) Examination.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of fulltime ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date.

Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. “Agenda of Concerns” as the focus of D.Min. study and final project.

The program is limited to persons who have been engaged full time in the regular practice of ministry for a period of at least three years following receipt of the Master of Divinity degree or its academic equivalent. Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular “habit of mind,” the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. “HABIT OF MIND”

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This “habit of mind” is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a “habit of mind” are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular “events” of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

a. Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or “lenses” through which all concrete ministerial experi-

ence can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality

7. Ministry in a multi-religious society

8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. INDIVIDUAL PROGRAM OF STUDY. Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

b. D.MIN. WORKSHOPS. Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in either the fall or early winter next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. FINAL MINISTRY PROJECT. The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry



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occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking on the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Tuition for the entire program is \$6,600, and is payable in four installments (one upon acceptance, and one sixty days prior to the beginning of each of the three workshops). Room and board expenses while attending workshops are

additional. Failure to pay any installment by the date due will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
 Doctor of Ministry Program
 Princeton Theological Seminary
 P.O. Box 821
 Princeton, New Jersey 08542-0803
 Telephone: (609) 497-7875

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]
2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]
3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]
4. Religion and Society [Sociological Theory, Social Ethics]
5. Practical Theology [Christian Education, Pastoral Theology, Theology and Communication in Preaching]

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic*

theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Theology and Communication in Preaching must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see the *Ph.D. Supplementary Announcements* for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 1995. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the Test of English as a Foreign Language along with the Test of Written English also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and thirty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in

the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A copy of the *Ph.D. Supplementary Announcements* containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department no later than the last departmental meeting of the second year of residence and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing

each, followed by an oral of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each year: late September and October, January, and April/May. Students may take the comprehensive examinations in April/May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last Ph.D. Studies Committee meeting of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 1 of the year in which the degree is to be conferred. After the dissertation is approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Two unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350

words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Doctoral Dissertation Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts International*.

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of \$500. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Treasurer will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

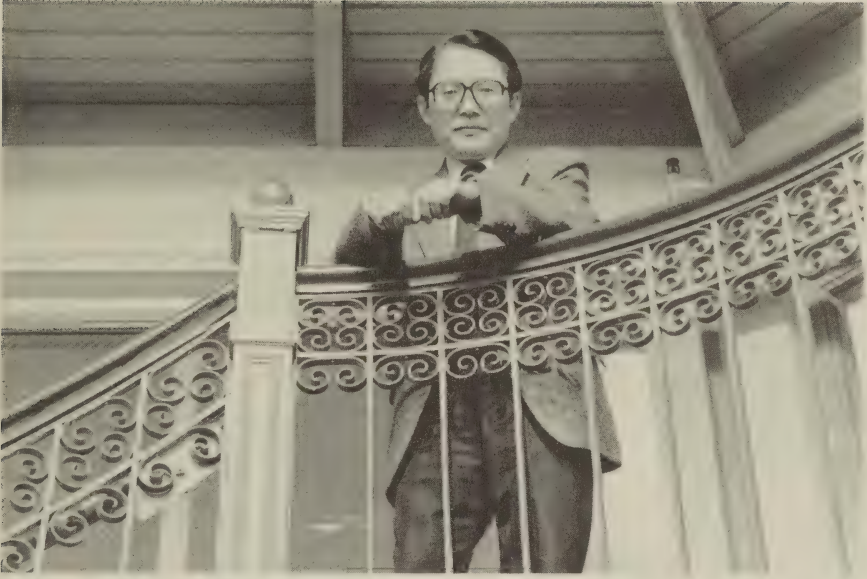
National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fifth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by February 1 for the following autumn semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian



Sang Hyun Lee

community. Further information about the program and its activities may be secured by writing to:

Director

Program for Asian American Theology and Ministry

Princeton Theological Seminary

P.O. Box 821

Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Director of Vocations and Admissions.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar. No outside auditors will be received after the tenth class day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a Visiting Scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for Visiting Scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations and Admissions (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies)

a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (G.C.E.) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). It is expected that the successful applicant will achieve a minimum score of 55 on each of the three parts of the examination. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages International students to earn their Master of Divinity degrees in their home countries; thus, according to the guidelines of the Association of Theological Schools in the U.S. and Canada, international students are admitted to the M.Div. program on a very limited basis.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, candidates for the Th.M. degrees, as well as Special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to International students.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary students to obtain New Jersey State secondary or elementary school teacher certification.

Students must demonstrate that they are able to complete all certification requirements during their Seminary degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate)

including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 15 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a *prima facie* basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

THE PRINCETON INSTITUTE OF THEOLOGY

Each summer, during the last weeks of June, the Princeton Institute of Theology is in session on the campus. Ministers, educators, and other church leaders share for eight days in the classes, forums, workshops, and convocations. Guest professors and pastors from across the nation and overseas, as well as Princeton faculty members and international representatives, provide the leadership in thought and discussion. The year 1994 is the fifty-third in which several hundred men and women from many denominations and many areas of service will gather for instruction and inspiration. Inquiries may be addressed to:

The Princeton Institute of Theology
12 Library Place
Princeton, New Jersey 08540

The program for the 1994 Institute, June 20–30, is as follows:

Bible Study

- ~ FIRST WEEK: James H. Charlesworth, "The Dead Sea Scrolls and Spirituality"
- ~ SECOND WEEK: John T. Carroll, "Images of Salvation in Luke's Gospel"

Convocations

- ~ FIRST WEEK: Shirley C. Guthrie Jr., "Trinitarian Christian Faith in a Pluralistic Church and World"
- ~ SECOND WEEK: Carl E. Braaten, "The Gospel and Religious Pluralism"

Evening Services

- ~ FIRST WEEK: Cleo LaRue, Floyd Roebuck, George Toole, Anna Carter Florence
- ~ SECOND WEEK: Bryant Kirkland, Geddes Hanson, Barbara Chaapel, Conrad Massa

Elective Courses and Workshops

FIRST WEEK

- ~ Alan Neely, "Pluralism and Particularism: Do We Have a New Kind of Problem?"
- ~ John W. Stewart, "Revisioning Congregational Ministries: A Proposal for Revitalization"
- ~ David A. Weadon, "The Congregation Sings"
- ~ Cleo LaRue, "Preaching to the Life under Our Skin"
- ~ Estelle R. McCarthy, "Christian Education Theory and Practice" (for Christian Educator Certification)

SECOND WEEK

- ~ Mary Anne Fowlkes, "Children in Worship"
- ~ C. Leong Seow, "Interpreting 'The Preacher'"
- ~ Conrad H. Massa, "Preaching as Dynamic Interpretative Event"
- ~ Abigail Rian Evans, "The Church as a Health Institution and a Healing Community"
- ~ Joyce Tucker, "Presbyterian Polity" (for Christian Educator Certification)

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker

MANAGER OF HOUSING: Mary Grace Royal

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and laypersons opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Seminars are scheduled weekly and often extend from Monday afternoon through Thursday noon. Others are scheduled for one day, many on Monday.

In order to help leaders meet the many challenges of ministry, a large variety of programs is offered, including seminars in evangelism, mission and outreach, pastoral care and counseling, preaching and communication, management in voluntary organizations, human relations, Christian education, spirituality, worship, philosophy, theology, Bible, and ethics.

Seminars for specialized groups include dialogue seminars (e.g., Jews and Christians) and multiple staff events and seminars for hospital chaplains and interim ministers. Seminars dealing with special aspects of ministry treat such

subjects as ecumenism, ministry to youth, and ministry with and to the elderly.

Students at the Seminary may take advantage of many offerings of the Center by registering at Adams House at least seven days prior to the event.

Another service of the Center of Continuing Education is assistance in making arrangements for accommodations for those wishing to come for a brief period of independent reading and study, using the facilities of Speer Library.

Lending Library

As a service to ministers and other professional church leaders at a distance from the Seminary, the Center of Continuing Education offers a lending library program that makes available through the mail a selection of recently published books in areas related to the church's ministry.

This program is designed to help pastors and other church leaders keep abreast of current developments in a broad range of theological studies. Memberships run from January to December 31 and may be prorated. Membership fee for 1994 is \$15.

Christian Educator Certification Program

In conjunction with the annual Institute of Theology, the Center of Continuing Education offers a program of electives for individuals who wish to be certified as Christian Educators in the Presbyterian Church (U.S.A.). In the summer of 1994 the areas covered will be Christian education and Presbyterian polity.

Facilities

Air conditioned physical facilities for the Center of Continuing Education include Adams House and Erdman Hall. The center is located directly across from Speer Library and a short distance from the Chapel and the dining hall. Meals are available in the cafeteria during the regular academic year, with the exception of the recess periods at Christmas and during the spring.

A brochure is available in which the program of the Center and a schedule of fees is set forth in detail. This brochure, together with registration forms and additional information concerning opportunities at the Center, may be obtained by writing to:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540

SUMMER SCHOOL

DIRECTOR: David H. Wall

The Summer School is designed to: make graduate theological education available to persons unable to attend the Seminary during the regular school year; provide Seminary students opportunities for additional work; enrich the institution's continuing education program; provide a context for intensive experimental work in theological education; and incorporate such elements of summer work as the language program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

Courses regularly are offered in the following subject areas: biblical studies, theology and ethics, church history, preaching, congregational ministries and worship, Christian education, and pastoral care.

The summer language program is an intensive eight-week session in which students may take either Biblical Hebrew or New Testament Greek. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the program. Outside full- or part-time employment is highly discouraged since the program is quite demanding. Anyone contemplating employment should speak with the Director of the Summer School before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with the summer language program.

1995 Summer Language Program: July 3 – August 25

OT4S BIBLICAL HEBREW Staff to be announced

NT4S NEW TESTAMENT GREEK Staff to be announced

1995 Course Offerings

FIRST PERIOD: June 12–30

S111 THE BOOKS OF SAMUEL: EXEGESIS AND INTERPRETATION Julie A. Duncan

S157 INTERPRETING PAUL'S LETTER TO THE ROMANS J. Christiaan Beker

S260 EUROPEAN EVANGELICALISM James C. Deming

S460 THEOLOGY AND THE ARTS Max L. Stackhouse (June 12–16 on campus; a weekend in July and August, off campus, and independent study)

S815 PREACHING THE PARABLES OF JESUS Thomas G. Long

SECOND PERIOD: July 3–21

S590 GENDER, PROTEST, AND HOPE Mark L. Taylor

S645 ANGER AND PASTORAL MINISTRY: FINDING YOUR WAY Carol Saussy

S660 CONFLICT AND MINISTRY: A PASTORAL PERSPECTIVE Geddes W. Hanson

S780 HUMAN DEVELOPMENT IN THEOLOGICAL PERSPECTIVE James E. Loder

S832 PREACHING FOR SPIRITUAL GROWTH J. Randall Nichols

SPECIAL PERIODS: July 24–28

S971 WRITING FOR THE EAR (one credit) G. Robert Jacks

August 7–11

S901 PRESBYTERIAN CHURCH POLITY (one credit) H. Dana Fearon

For a complete list of summer offerings, contact the Summer School Office.

Courses are arranged with a view to providing coverage of a variety of areas within theological thought and practice that are particularly significant for the ministry today. For the most part, they are organized so that Th.M. candidates may develop coherent programs even though formal study must be confined to the summer months. Students may select one course only during each session.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on pp. 38–39 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class

10:00 a.m. – 10:45 a.m. Break

10:10 a.m. – 10:30 a.m. Chapel, Wednesdays

10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees

Information regarding tuition and fees is published in a summer school brochure, which is available in early January of the applicable year.

For further information concerning the summer school, contact:

Office of the Summer School
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.



Courses of Study

The course offerings have been projected for the academic year 1994-1995 and, in some instances, for the year 1995-1996. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses carry three units of academic credit unless otherwise stated in the description.

A full time program for M.Div. and M.A. candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full time semester, will require additional part time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

<i>Code</i>	<i>Field</i>	<i>Department</i>
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry	Interdepartmental
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology



James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology

The number portion of the code provides a unique identification for each offering. Numbers 100–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 200–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: J.F. Armstrong, [†]J.H. Charlesworth, T.W. Gillespie, ^{††}U.W. Mauser,
P.D. Miller (chair), J.J.M. Roberts, K.D. Sakenfeld
ASSOCIATE PROFESSORS: B.R. Gaventa, [†]D.T. Olson, C.L. Seow
ASSISTANT PROFESSORS: A.K.M. Adam, B.K. Blount, J.A. Duncan, E.G. Edwards
LECTURER: R.E. Whitaker

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

First Semester, 1994-95

Mr. Miller and Ms. Sakenfeld

First Semester, 1995-96

OT151,-152 INTRODUCTORY BIBLICAL HEBREW

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1994-95

Ms. Duncan and Mr. Seow

Full Year, 1995-96

Multi-Program Classes Based on the English Text

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH

Study of the first five books of the Old Testament, with attention to the variety of ways

[†]On leave first semester 1994-95.

^{††}On leave both semesters 1994-95.

in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT101. Three credits.

Second Semester, 1995-96

Mr. Olson

OT230 THE BOOK OF JOB

An exploration of the book of Job, including a consideration of parallels in ancient Near Eastern literature and an examination of modern literary works inspired by the book. Prerequisite: course OT101. Three credits.

First Semester, 1994-95

Ms. Duncan

OT240 ISRAEL'S WISDOM LITERATURE

A survey of the wisdom writings of Israel, especially the books of Job, Proverbs, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of the wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. The course will also consider the problems and possibilities of preaching and teaching from such texts, and the relevance of wisdom's perspectives for contemporary theology. Prerequisite: course OT101. Three credits.

First Semester, 1995-96

Mr. Seow

OT303 DOES GOD LIE?

A study of the faithfulness of God as a theological problem in the Old Testament. Against a general Near Eastern background, the course will examine Old Testament texts dealing with divine absence, broken covenant, and false prophecy as possible manifestations of divine deceit. Prerequisite: course OT101. Three credits.

First Semester, 1994-95

Mr. Roberts

OT309 WORSHIP IN THE OLD TESTAMENT

A study of the forms, function, and significance of worship in the Old Testament. Emphasis will be on communal worship, but some attention also will be given to private forms of devotion. A section of the class will be devoted to women and their participation in Old Testament worship. Prerequisite: course OT101. Three credits.

Second Semester, 1995-96

Mr. Roberts

OT310 OLD TESTAMENT ETHICS

A course designed to deal with Old Testament materials that relate to moral action and ethical reflection in order to help students draw upon biblical resources in their ethical work. Issues to be considered include the relation of ethos and ethics, methodology in ethical reflection, the right and the good and the goal of moral action, work, administration of justice, land and property, marriage and family, the poor, and other topics. Prerequisite: course OT101. Three credits.

Second Semester, 1994-95

Mr. Miller

OT318 CREATION IN THE OLD TESTAMENT

A study of the imagery of God as creator in the Old Testament. The literary background of creation imagery in the Middle East, its multiple forms and theological import in the

Old Testament, and its implications for understanding the place of humanity in God's world. Prerequisite: course OT101. Three credits.

First Semester, 1995-96

Mr. Whitaker

OT335 MYTH AND TRADITION IN OLD TESTAMENT THEOLOGY

A course on the theological traditions of the Old Testament in their cultural and historical contexts, focusing on the themes of creation and liberation. Emphasis on theology as a creative process utilizing cultural symbols and images as well as authoritative traditions. Consideration of issues of the unity and diversity of the Old Testament and the implications of the traditioning process for modern theological reflection.

Prerequisite: course OT101. Three credits.

Second Semester, 1994-95

Mr. Seow

OT375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course ED375. Prerequisite: course OT101. Three credits.

Second Semester, 1994-95

Ms. Sakenfeld and Ms. Hess

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.

First Semester, 1994-95

Mr. Miller

First Semester, 1995-96

OT402 EXEGESIS OF THE ANCESTRAL NARRATIVES

Reading of the Hebrew text of the ancestral narratives in Genesis. Special attention given to the language that points to multiple sources for the narratives as well as the meaning conveyed in the present composite text. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 1994-95

Mr. Whitaker

OT414 EXEGESIS OF JOSHUA AND JUDGES

Reading and exegesis of selected passages from the Hebrew text with an eye toward broader theological issues including God and war, the role of women, leadership among God's people, faith and politics, the nature of God's interaction with the world, and ethical reflection through biblical narrative. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 1994-95

Mr. Olson

OT434 EXEGESIS OF SECOND AND THIRD ISAIAH

A study of Isaiah 40-66 in the context of the crisis of the Babylonian exile. Consideration given to the nature of prophecy, historical background, the image of the suffering servant, and the reshaping of creation and exodus themes for a new time. The relation of those chapters to the rest of the book, their use in the New Testament and the history of the church, and their contemporary message. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 1995-96

Mr. Olson

OT435 JEREMIAH

An exegetical course based on the Hebrew text. Study of central texts in the book of Jeremiah representing the range of his life and work as well as the later interpretative additions or supplementations to the book. Particular attention will be given to classical Jeremiah texts that occur in the lectionary or are often the subject of preaching. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 1994-95

Mr. Miller

OT466 WOMEN IN OLD TESTAMENT NARRATIVES

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT152. Three credits.

First Semester, 1995-96

Mr. Olson

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.

First Semester, 1994-95

Mr. Whitaker

First Semester, 1995-96

OT541 ARAMAIC GRAMMAR AND READING

An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT152. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 1995-96

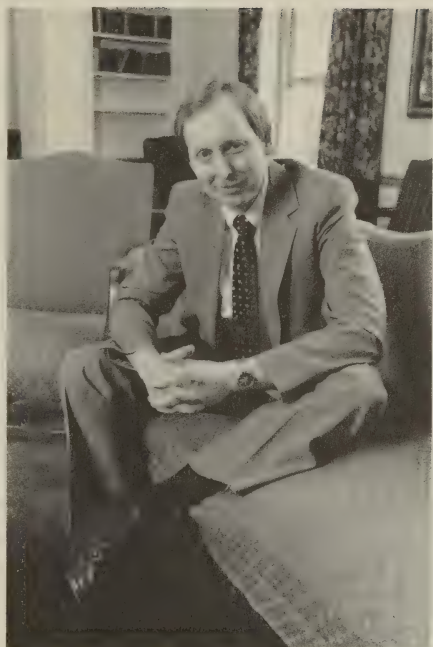
Mr. Armstrong

OT553, -554 UGARITIC GRAMMAR

Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1994-95

Mr. Roberts



CHUCK ROBISON

*Dennis T. Olson***OT555,-556 AKKADIAN GRAMMAR**

Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1994-95

Mr. Roberts

OT557,-558 INTERMEDIATE AKKADIAN

Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT555,-556 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1995-96

Mr. Roberts

OT559,-560 UGARITIC READING

Readings in various genres of Ugaritic literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT553,-554 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1995-96

Mr. Roberts

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

OT900 CRITICAL ISSUES IN OLD TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.

Second Semester, 1995-96

Old Testament Staff

OT901 METHODOLOGY IN OLD TESTAMENT THEOLOGY

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.

First Semester 1995-96

Mr. Miller

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION

A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.

Second Semester, 1994-95

Mr. Roberts

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT

A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.

Second Semester, 1995-96

Ms. Sakenfeld

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.

Second Semester, 1994-95

Ms. Duncan and Mr. Olson

OT940 SEMINAR ON ECCLESIASTES

A seminar on the exegesis of the book of Ecclesiastes, with special emphasis on text-critical and literary-rhetorical issues. Three credits.

First Semester, 1994-95

Mr. Seow

OT943 EXEGETICAL SEMINAR ON FIRST ISAIAH

Historical, literary, and theological analyses of selected portions of first Isaiah. Three credits.

First Semester, 1995-96

Mr. Roberts

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

Second Semester, 1994-95

Mr. Blount and Ms. Gaventa

Second Semester, 1995-96

NT151, -152 INTRODUCTION TO NEW TESTAMENT GREEK

An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1994-95

Mr. Adam and Ms. Edwards

Full Year, 1995-96

NT155 RAPID REVIEW OF GREEK GRAMMAR

Rapid review of Greek grammar for persons who have studied the language in college but who lack the proficiency necessary for exegetical work. Course may not be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1994-95

Ms. Edwards

NT156 TRANSLATION FROM THE GREEK NEW TESTAMENT

Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: course NT152. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

Second Semester, 1994-95

Ms. Edwards

NT157 TRANSLATING THE SEPTUAGINT

Translation of selected passages from the Septuagint, including both the Greek Old Testament and the Apocrypha. Some of the Psalms will be covered each year; other materials will be studied on a rotating basis: prophets, wisdom literature, and the historical books. Prerequisite: course NT152. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1994-95

Ms. Edwards



Beverly Roberts Gaventa

Multi-Program Classes Based on the English Text

NT201 THE GOSPEL OF MATTHEW

A study of representative sections of the book on the basis of the English text. Prerequisite: course NT101. Three credits.

Second Semester, 1994-95

Mr. Adam

NT207 THE GOSPEL OF LUKE

A literary and theological study of the gospel based on the English text. Particular attention to its primary themes, the historical situation it addresses, and an assessment of the significance of the gospel's message for the contemporary church. Prerequisite: course NT101. Three credits.

First Semester, 1994-95

Mr. Blount

NT219 THE LETTERS OF PAUL

A study of the letters of Paul with attention to the nature of his ministry in diverse contexts, the theological perspectives that emerge in the letters, and the implications of those perspectives for the church's theology. Prerequisite: course NT101. Three credits.

First Semester, 1995-96

Ms. Gaventa

NT305 EARLY CHRISTIAN PROPHECY

The function of early Christian prophets in light of Paul's declaration that "God has appointed in the church first apostle, second prophets, third teachers." The nature and purpose of Christian prophecy; the significance of these prophets for the prophetic ministry of the church today. These issues will be addressed by an analysis of the relevant texts in the Pauline correspondence, primarily First Corinthians. Prerequisite: course NT101. Three credits.

First Semester, 1994-95

Mr. Gillespie

NT313 NARRATIVE APPROACHES TO THE GOSPELS AND ACTS

An introduction to recent developments in narrative criticism and their implications for interpreting the Gospels and Acts. Prerequisite: course NT101. Three credits

Second Semester, 1995-96

Ms. Gaventa

NT320 THE KINGDOM OF GOD

A study of the kingdom of God imagery as it is presented in the Jesus materials in the gospels, with focus on Jesus' sayings, parables, and miracle activities. Particular attention to the manner in which the eschatological emphasis of the kingdom as future reality is balanced against the understanding that it had already dawned in the life and ministry of Jesus. Implications of the study for the contemporary church. Prerequisite: course NT101. Three credits.

Second Semester, 1994-95

Mr. Blount

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS

Introduction to the process and task of New Testament exegesis through an analysis and interpretation of selected passages of the Greek New Testament, e.g., gospel material, Thessalonians, Hebrews and pastorals. Development of skills and familiarity with tools and resources necessary for critical exegesis, with a view toward the formation of a sound exegetical method for use in church, ministry, and theology. Prerequisite: course NT152. Three credits.

First Semester, 1994-95

Ms. Edwards

First Semester, 1995-96

NT410 EXEGESIS OF THE GOSPEL OF JOHN

Reading and exegesis of selected passages from the Greek text, with emphasis on exegetical method. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1994-95

Mr. Charlesworth

NT412 EXEGESIS OF THE ACTS OF THE APOSTLES

Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1994-95

Ms. Gaventa

NT418 EXEGESIS OF GALATIANS

Reading and exegesis of the letter, with special reference to its literary genre, the

historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Mr. Gillespie

NT428 EXEGESIS OF FIRST AND SECOND THESSALONIANS

Reading and exegesis of the letters with attention to their literary, historical, and theological problems. Prerequisite: course NT152. Three credits.

First Semester, 1995-96

Ms. Gaventa

NT437 EXEGESIS OF EPHESIANS AND JAMES

Reading and exegesis of the letters with particular attention to their relation to Pauline tradition and first-century Judaism. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1994-95

Mr. Adam

NT454 RESURRECTION STORIES AND RESURRECTION FAITH IN THE NEW TESTAMENT

The New Testament contains narratives about Jesus' resurrection and several distinct forms of theological appropriation of the resurrection for Christian faith. The course will give equal attention to these two aspects of the resurrection in the New Testament. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Mr. Mauser

NT460 SPIRITUALITY AND THE NEW TESTAMENT

Exegetical and practical consideration of New Testament material relevant to spirituality. Focus will be on passages containing or pertaining to prayer, but attention also will be given to other less obvious passages and themes that can be helpful in one's own spiritual growth and in enabling the spiritual growth of others to whom one is ministering. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1994-95

Ms. Edwards

NT471 LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS

A study of the palaeography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Mr. Charlesworth

NT478 IMAGES OF WOMAN IN THE NEW TESTAMENT

Exploration of the many New Testament passages including women, both named and anonymous, as well as passages related to the general topic of women. The goal is to discover the varied images offered, negative as well as positive, and to consider their relevance for the church today. Special attention to uncovering less obvious views and assumptions. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1995-96

Ms. Edwards

Advanced Language Classes

NT892 ADVANCED GREEK GRAMMAR AND READING II

Reading of texts from Justin Martyr (*Apologies I & II, Dialogue with Trypho*) with a systematic use of *An Idiom Book of New Testament Greek* by C.F.D. Moule. Open to Ph.D. students, others by permission of the instructor. Three credits.

First Semester, 1994-95

Mr. Story

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

NT900 CRITICAL ISSUES IN NEW TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.

Second Semester, 1994-95

New Testament Staff

NT904 NEW TESTAMENT THEOLOGY

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.

First Semester, 1994-95

Ms. Gaventa

NT915 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING

A review of primary and secondary literature which presents a picture of secular issues and "pagan" religions in the Greco-Roman first century and analyzes their relationship to developing Christian traditions. Three credits.

First Semester, 1995-96

Mr. Mauser

NT921 THE BASIC COMMANDMENTS IN EARLY JUDAISM AND CHRISTIANITY

A study of the first two decalogue commandments in early Judaism and in the New Testament. Three credits.

Second Semester, 1994-95

Mr. Charlesworth

NT940 SEMINAR ON MATTHEW

An examination of selected problems in Matthean studies, with special attention to issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

Second Semester, 1995-96

Mr. Mauser

NT949 SEMINAR ON MARK

A review of recent Mark research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. Three credits.

First Semester, 1994-95

Mr. Blount

NT955 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN

An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

First Semester, 1995-96

Mr. Charlesworth

NT957 SEMINAR ON ACTS

A review of recent Luke-Acts research and investigation into selected issues of literary analysis, theological interpretation, and historical reconstruction. Three credits.

Second Semester, 1995-96

Ms. Gaventa

NT958 PAULINE THEOLOGY

An examination of selected major proposals for construing Pauline theology, with special attention to recent discussions of problems in methodology. Three credits.

Second Semester, 1994-95

Ms. Gaventa

DEPARTMENTAL FACULTY

ANDREW K.M. ADAM. Assistant Professor of New Testament. M.Div., S.T.M., Yale Divinity School; Ph.D. Duke University. His teaching and research interests concern biblical theology and the theory of interpretation, with special attention to the varieties of biblical interpretation. (Episcopal)

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, James Lenox Librarian. B.D. Princeton Theological Seminary; M.A., Ph.D. Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

BRIAN KEITH BLOUNT. Assistant Professor of New Testament. M.Div. Princeton Theological Seminary; Ph.D. Emory University. His primary interests are the Synoptic Gospels, Acts and John. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D. Duke University Divinity School; Ph.D. Duke University Graduate School; E.T. Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (Methodist)

JULIE ANN DUNCAN. Assistant Professor of Old Testament. M.T.S. Garrett-Evangelical Theological Seminary; Ph.D. Harvard University. Her teaching and

research interests are in the wisdom literature, and literary approaches to Old Testament interpretation. Her other interests include textual criticism and biblical manuscripts from Qumran. (Christian Church)

ELIZABETH GORDON EDWARDS. Assistant Professor of New Testament. B.D., Th.M., Th.D. Princeton Theological Seminary. Her major interest lies in combining the disciplines of New Testament studies and pastoral care in such a way that relevant, mutually-elucidating connections can be made for work in various forms of ministry. Her other interests include text criticism and women's studies. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Associate Professor of New Testament. M.Div. Union Theological Seminary, New York; Ph.D. Duke University; D.D.(Hon.) Kalamazoo College. She is particularly interested in the theology of the Pauline letters and narrative analysis of Luke-Acts. (Disciples of Christ)

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D. Princeton Theological Seminary; Ph.D. Claremont Graduate School; D.D.(Hon.), and Th.D.(Hon.) His teaching interests are in the Pauline literature and the theological interpretation of scripture. (Presbyterian)

ULRICH WILHELM MAUSER. Helen H.P. Manson Professor of New Testament Literature and Exegesis. Dr.Theol. University of Tübingen. His interests include the correlation of Old and New Testament in biblical interpretation and the dialogue between biblical exegesis and theological, ethical, and practical disciplines in the contemporary theological curriculum. (Presbyterian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament Theology. B.D. Union Theological Seminary in Virginia; Ph.D. Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition the books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Associate Professor of Old Testament. M.Div. Luther Northwestern Theological Seminary; M.A., M.Phil., Ph.D. Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B. Harvard University Divinity School; Ph.D. Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew

lexicography. He is the editor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A. University of Rhode Island; B.D. Harvard University Divinity School; Ph.D. Harvard University. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Associate Professor of Old Testament. M.Div. Princeton Theological Seminary; Ph.D. Harvard University. His areas of research and teaching interests are in the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

RICHARD ERNEST WHITAKER. Information Research Specialist, and Lecturer in Old Testament. B.D. Perkins School of Theology; Ph.D. Harvard University. His primary interest is in the design and implementation of facilities for the support of an effective program in computer-assisted research at Speer Library. He has been an active participant in the preparation of a new computer-assisted Hebrew lexicon, under the directorship of Professor J.J.M. Roberts. (Methodist)



KRYSTIN GRANBERG

Brian Keith Blount

History

PROFESSORS: J.D. Douglass (chair, spring), R.K. Fenn, E.A. McKee, K.E. McVey,
 ‡J.H. Moorhead (chair, autumn), ‡A. Neely, M. Oduyoye, C.A. Ryerson III
 ASSOCIATE PROFESSOR: P.E. Rorem
 ASSISTANT PROFESSOR: J.C. Deming

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I

The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

First Semester, 1994-95

Ms. Douglass and Mr. Rorem

First Semester, 1995-96

CH102 HISTORY OF CHRISTIANITY II

The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

Second Semester, 1994-95

Mr. Deming and Ms. McKee

Second Semester, 1995-96

Multi-Program Classes

CH210 EARLY CHURCH HISTORY

Study of the main centers of early Christianity in their wider cultural environments: Alexandria, Antioch, Edessa, Jerusalem, Carthage, Rome, and Constantinople. Exploration of cultural diversity and its effects on the development of early Christian theology, polity, art, architecture, liturgy, and popular piety. Lectures, discussion of readings in

‡On leave second semester 1994-95.



CHUCK ROBISON

Kathleen E. McVey

primary and secondary sources, slide presentations, excursions, projects concerning contemporary application of these studies, and a final semester paper. Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Ms. McVey

CH215 EARLY SYRIAC CHRISTIANITY

The history of early Christianity in the Syriac-speaking environment from Antioch to Syro-Mesopotamia from the second to the eighth centuries. Issues to be addressed include Jewish Christianity, Gnosticism and Manichaeism, Syriac biblical versions and interpretation of Scripture, trinitarian and christological controversies, art, architecture and liturgy, Christians under early Islam. Readings include Odes of Solomon, Tatian, Ephrem the Syrian, Theodore of Mopsuestia, Severus of Antioch, Jacob of Sarug. Lectures and discussion of primary sources in translation. Three credits.

Second Semester, 1994-95

Ms. McVey

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY

After an introduction to the social and political conditions of women and religious roles available to them in Greco-Roman antiquity, the course will focus on Christian women of the first six centuries. Readings drawn from classical Greek and Latin literature, the canonical and apocryphal New Testament, and the lives, legends, sayings, and writings of prominent Christian women. Issues to be addressed include primitive matriarchy, the use of female metaphors in philosophical and theological language, Mariology, ordained and charismatic roles available to women. Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Ms. McVey

CH221 ST. AUGUSTINE, HIS CONFESSIONS AND HIS INFLUENCE

The life and thought of St. Augustine of Hippo, with special attention to his *Confessions*. Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God*, will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Mr. Rorem

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

Second Semester, 1995-96

Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.

Second Semester 1995-96

Mr. Rorem

CH235 THE SPIRITUALITY AND THEOLOGICAL LEGACY OF THE
DIONYSIAN FORGERY

An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention also will be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative theology, and liturgical commentaries. Lectures, discussion of readings, and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 1994-95

Mr. Rorem

CH315 MUSLIMS AND CHRISTIANS FROM MOHAMMED TO LUTHER

A survey of the various facets of the relationship between Islam and Christianity from Mohammed to the Reformation. Special attention to the Koran and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 1994-95

Mr. Rorem

CH321 THE THEOLOGY OF LUTHER

An exploration of the development of Luther's theology, based on readings from biblical commentaries, the catechisms, and a variety of theological treatises. Prerequisite: course CH101. Three credits.

First Semester 1995-96

Ms. Douglass

CH330 THE LITURGICAL YEAR: HISTORY AND THEOLOGY

Examination of the history and theological development of Sunday worship, liturgies of Lent-Easter-Pentecost, liturgies of Advent-Christmas-Epiphany and other liturgical emphases important to Christian worship. Particular attention to the Paschal Vigil, Protestant views and practices of the church year, and questions related to ways of choosing liturgical scriptural selections (lectionary, continuous reading, etc.). Prerequisites: courses CH101 and CH102. Three credits.

First Semester, 1994-95

Ms. McKee

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY

Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. In 1994-95, sources will be drawn from the lives of women around the world. Common class studies will be complemented by student presentations. Prerequisite: either course CH101 or course CH102. Three credits.

Second Semester, 1994-95

Ms. McKee

CH342 PROTESTANT WORSHIP: ECUMENICAL HISTORY

The course traces major developments in Protestant worship: Sunday services, preaching and sacraments, prayer and devotional life, through the major stages of development in different traditions or denominations. Highlights include sixteenth-century origins (e.g., Lutheran, Reformed, Anglican, Radical), eighteenth century developments (e.g., Methodism, African-American churches, revivals), and Protestants in contemporary Africa, Asia, Latin America, and pluralistic North America. Student projects will focus on deepening knowledge of their own denominations. Prerequisite: course CH102. Three credits.

First Semester, 1994-95

Ms. McKee

CH360 HISTORY OF WOMEN IN THE CHURCH: RENAISSANCE AND REFORMATION

A study of the roles and writings of women in the life of the church and in the broader social context beginning with the fourteenth century and extending through the sixteenth century. Prerequisite: course CH101. Three credits.

First Semester, 1994-95

Ms. Douglass

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR

Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.

First Semester, 1995-96

Mr. Moorhead

CH380 EUROPEAN CHRISTIANITY IN AN AGE OF REVOLUTION, ROMANTICISM, AND REFORM

Examination of the interaction of church and society between the French Revolution and First World War, addressed on the basis of devotional, liturgical, and theological

responses to the social, economic, and political reorganization of European society. Three credits.

First Semester, 1994-95

Mr. Deming

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the churches' response to an industrial society; and the temperance and foreign missionary crusades. Three credits.

First Semester, 1994-95

Mr. Moorhead

CH435 SECTS AND CULTS IN AMERICA

An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.

First Semester, 1995-96

Mr. Moorhead

CH450 WOMEN AND RELIGION IN MODERN EUROPE

A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.

First Semester, 1995-96

Mr. Deming

CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN EUROPE

A social and cultural approach to the history of modern European Christianity, with attention to popular religious practices and attitudes toward issues such as religion and gender roles and familial organization, poverty, disease, death, and superstition. Three credits.

First Semester, 1994-95

Mr. Deming

CH460 EUROPEAN EVANGELICALISM

The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century.

First Semester, 1995-96

Mr. Deming

CH465 THE "DECHRISTIANIZATION" OF EUROPE

A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of



KRISTIN GRANBERG

James C. Deming

European institutions, and the privatization of European social and religious life. Three credits.

Second Semester, 1994-95

Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY

The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.

Second Semester 1995-96

Ms. Douglass and Mr. Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

CH900 HISTORICAL METHOD

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating

secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.

By special arrangement

Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE

Topic of the seminar: to be announced. Three credits.

Second Semester, 1994-95

Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE

Topic of the seminar: The Pseudo-Dionysian *Mystical Theology* and its medieval influence. Three credits.

First Semester, 1995-96

Mr. Rorem

CH930 REFORMATION RESEARCH

Topic of the seminar: Bible in the Reformation. Three credits.

Second Semester, 1994-95

Ms. Douglass

CH955 MODERN EUROPEAN CHURCH HISTORY

Topic of seminar: to be announced. Three credits.

Second Semester, 1995-96

Mr. Deming

CH970 AMERICAN CHURCH HISTORY

Topic of the seminar: Protestant Life and Thought from the Civil War to the Fundamentalist Controversy. Three credits.

First Semester, 1994-95

Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR212 THE EXPERIENCE OF RELIGION

Prophetic and mystical encounters with the "sacred" examined through the theories of historians of religion, phenomenologists, psychologists, and sociologists. Examples chosen mainly from non-western religions: Zen Buddhism, devotional Hinduism, nature-affirming Taoism, Islamic Sufism, and others. Alternate life styles and modes of spirituality explored. The meaning of transcendence; the significance for theology of the renewed emphasis on religion as direct personal experience. Three credits.

Second Semester, 1995-96

Mr. Ryerson

HR220 ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS

Christian faith in a religiously plural world; theological bases for Christian attitudes and approaches to persons and cultures of other faiths. Major themes from world religions; third world ideologies. Non-western religions and American consciousness. Examples of interreligious dialogue. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1994-95

Mr. Ryerson

HR320 FAITHS AND FUNDAMENTALISMS

A study of the rise of religious nationalisms which challenge concepts of the secular state. Exploration of personal and social identities as they are formed by religious loyalties. Faith and its relation to ideology. Examination of the relationships of nations to civilizations and ethnicities. Traditions studied include Islam, Hinduism, Buddhism, Confucianism, and Christianity. Selected recent readings in cultural history, social theory, political science, and history of religions. Three credits.

Second Semester, 1994-95

Mr. Ryerson

HR345 HINDUISM

A survey of the nature and development of Hinduism: the Indus valley culture, Vedas and Upanishads, Bhagavad-Gita; *dharma* (discipline) and *bhakti* (devotion); sensuality and asceticism. Interrelationship between ideas and institutions; the Hindu renaissance. Relevance of Hinduism for the study of religion and theology. Three credits.

Second Semester, 1995-96

Mr. Ryerson

HR341 BUDDHISM

An introduction to the rituals and belief-systems of Buddhism. Life of the Buddha; growth of the community; exploration of major texts. Special attention to the spread of Buddhism into China and Japan. Buddhism's interaction with Confucianism and Taoism; the rise of Ch'an (Zen). Buddhism in America and its importance for Christian theology. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1994-95

Mr. Ryerson

HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD

An exploration of the attempts of traditional religions to adjust to, and challenge, new social and economic loyalties. Tradition and modernity defined. Materials drawn from a variety of religious traditions. Emphasis on the relation of social theory to theology. Fulfills general requirement for course on Christian responsibility in the public realm. Permission of instructor required. Three credits.

First Semester, 1994-95

Mr. Ryerson

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

HR935 TRADITIONAL RELIGIONS AND MODERNIZATION

The persistences and transformations of traditional religions as they encounter the forces of modernization. Special emphasis on cultural nationalism and the quest for ethnic identities. Social theory and its relation to religion examined. Three credits.

First Semester, 1994-95

Mr. Ryerson

ECUMENICS

Multi-Program Classes

EC210 THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES

An introduction to the study of the Christian mission and missions with the primary emphasis given to the theological and historical bases for mission together with discussions of the present status of Christian missions, current issues, philosophies, impediments, and alternatives open to Christians and churches to engage in mission. Three credits.

First Semester, 1995-96

Mr. Neely

EC315 WORLD HUMAN NEED AND THE CHRISTIAN RESPONSE

A study designed to acquaint the student with the nature and magnitude of national and global human problems such as poverty, hunger, injustice, militarism, and religious chauvinism and the response to these problems by various Christian churches and mission agencies. Three credits.

First Semester, 1994-95

Mr. Neely

EC325 THE ROLE OF WOMEN IN CHRISTIAN MISSION

A historical survey of the involvement of women in the spread of Christianity from the New Testament period to the present, with major concentration on the last 150 years. Attention to women missionaries and to others whose theological contributions and organizational skills also inspired and shaped the modern missionary movement. Analysis of the apparent decline in the number of women involved in traditional missions since the 1960s. Three credits.

First Semester, 1995-96

Mr. Neely

EC339 CROSS CULTURAL MISSION

Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.

By Special Arrangement

Staff

EC355 THE ECUMENICAL MOVEMENT IN THE TWENTIETH CENTURY

A study of the growth and development of world Christianity in the twentieth century, with special attention to the world mission of the church as it emerged from western missionary beginnings into an enterprise of the church in six continents, and to the development of an ecumenical social ethic through the World Council of Churches and its predecessors. Interaction with Roman Catholic and with conservative evangelical Christianity will also be considered, as will concerns in the area of faith and order. Three credits.

First Semester, 1994-95

Mr. Neely

EC420 MISSIOLOGICAL ISSUES IN AFRICAN CHURCH HISTORY

Based upon a study of the work of the Wesleyan Methodist Missionary Society in Western Nigeria, the course will include case studies that illustrate various missiological issues such as devolution from mission to church, the challenge of relating to people of other religions, the phenomenon of conversion, and evolution of a Christian style of life. Participants will be encouraged to discover parallels in an area of Africa of their choice and to make comparisons with the church's mission in their own country or church. Three credits.

First Semester, 1994-95

Ms. Oduyoye

EC421 RELIGION IN AFRICAN LITERATURE

Utilizing a selection of novels and plays by creative writers in Africa in the past thirty years, depicting the intense clash of cultures and religions that Africa has experienced since the Euro-Christian invasion of the continent, the course will attempt to discover the profile of Christianity in Africa and its interaction with African culture. Particular attention to African Christianity as lived in the African Instituted Churches with a view to discovering whether and to what extent African culture influences these churches. Three credits.

First Semester, 1994-95

Ms. Oduyoye

EC422 WOMEN, RELIGION, AND CULTURE IN AFRICA

Based upon writings of African women that examine contemporary issues raised by African women, the course will give special attention to the theological journeys and reflections of African women, placing them in their religious-cultural contexts. Opportunity will be given to review literature coming from their studies, to compare findings with issues raised by women theologians elsewhere, and to attempt to identify commonalities and differences. Three credits.

Second Semester, 1994-95

Ms. Oduyoye

EC423 CONTEMPORARY CHRISTIAN THEOLOGY IN AFRICA

Designed to expose students to the variety of Christian theology in Africa, and to bring participants to a sympathetic and careful reading of theologies from other cultures. Requirements include extensive study of theological writings by Africans and a determination to understand the contexts that have generated these theologies. Three credits.

Second Semester, 1994-95

Ms. Oduyoye

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY

Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and

secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.

First Semester, 1994-95

Mr. Fenn

Second Semester, 1995-96

CS223 CHURCH, COMMUNITY, AND NATION

Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.

Second Semester, 1994-95

Mr. Fenn

CS230 TIME, RELIGION, AND SOCIETY

This course will focus on the ways in which religious institutions have influenced the social construction of time (e.g., through calendars, cosmologies, images of the past and future, the sequence and duration of significant events, and the relationship between the living and the dead). Emphasis on sociological and psychoanalytic theory. Three credits.

First Semester, 1994-95

Mr. Fenn

CS362 PERSONAL SIN AND SOCIAL EVIL

Psychological, sociological and theological views of sin and evil. Attention to sin as a personal matter and evil as a social phenomenon, and the interrelationship of the two. Particular emphasis on the sources, meanings and consequences of sin and evil and on remedial possibilities. Focus on such themes as guilt and shame, trespasses and debts, forgiveness and pardon, restitution and reparation. Same as course PC462. Three credits.

Second Semester, 1995-96

Messrs. Fenn and Capps

CS381 CHURCH AND COMMUNITY SEMINAR

This seminar will present a variety of models for church growth and community development. Practitioners from the field will be invited to make presentations; students will be expected to develop models for application in specific social contexts. Detailed focus on one model, the Rural Community Action Ministry, in order to discuss its application to urban as well as rural contexts. Three credits.

Second Semester, 1994-95

Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Assistant Professor of Modern European Church History. M.A., Ph.D. University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)



MICHAEL BONGART

Elsie Anne McKee

JANE DEMPSEY DOUGLASS. Hazel Thompson McCord Professor of Historical Theology. A.M. Radcliffe College; Ph.D. Harvard University; L.H.D.(Hon.) Franklin and Marshall College; D.D.(Hon.) University of St. Andrews, Scotland. Her specialty is the history of theology at the end of the Middle Ages and during the Reformation; she has especially been working on the theology of Luther and Calvin and of women in the sixteenth century. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D. Episcopal Theological School; Th.M. Princeton Theological Seminary; Ph.D. Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory and the social context of the Palestinian Jesus movement. (Episcopal)

ELSIE ANNE MCKEE. Archibald Alexander Professor of the History of Worship. Dipl. Th. Cambridge University; Ph.D. Princeton Theological Seminary. Her speciality is sixteenth-century Reformation, notably John Calvin and Katharina Schutz Zell. In the history of worship, her particular interests include ecumen-

ical and cross-cultural relations, the history of exegesis, and the theology/ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. Ph.D. Harvard University. She teaches courses on the history and literature of early Christianity, as well as the later Eastern Orthodox traditions. Her research interests have been primarily in early Syriac Christianity. She is currently involved in a broader study of early Christian interpretation of Genesis 1-3. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div. Princeton Theological Seminary; M.Phil., Ph.D. Yale University. Two major interests are: the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular; and Protestant eschatology in the same era. (Presbyterian)

ALAN PRESTON NEELY. Henry Winters Luce Professor of Ecumenics and Mission. B.D., Th.D. Southwestern Baptist Theological Seminary; Ph.D. American University. His special interests are the history of Christianity and mission in Latin America, liberation theology, the theological and socio-political issues in world Christianity, and the Christian response to world human need. (American Baptist)

MERCY AMBA ODUYOYE. John A. Mackay Professor of World Christianity (1994-1995). B.A. University of Ghana; M.A. (Hons) University of Cambridge. She has taught at the University of Ibadan, Nigeria, and has served the World Council of Churches in several capacities; most recently as Deputy General Secretary. Her area of interest is theology and missiology in Africa but most especially the participation of women in the shaping of Christian theology in Africa, and research into religion and culture in Africa with special reference to Christian and (traditional) African religion. (Methodist)

PAUL EDWARD ROREM. Benjamin B. Warfield Associate Professor of Medieval Church History. M.Div. Luther Northwestern Theological Seminary; Ph.D. Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

CHARLES ANTHONY RYERSON III. Professor of the History of Religions. B.D. Union Theological Seminary, New York; M.Phil., Ph.D. Columbia University. Special teaching and research interests include the phenomenological, sociological and anthropological study of religion and world religions (especially Hinduism) and exploration of the political-cultural encounter of, and the theological dialogue among, those religious traditions. (Episcopal and Church of South India)

Theology



PROFESSORS: [†]D. Allen, S.H. Lee (Chair), [†]D.L. Migliore, P.J. Paris, M.L. Stackhouse, [‡]J.W. van Huyssteen, E.D. Willis-Watkins
 ASSOCIATE PROFESSORS: N.J. Duff, B.L. McCormack, M.L. Taylor

PHILOSOPHY

Multi-Program Classes

PH311 THE CONCEPT OF LOVE FROM PLATO TO THE PRESENT

A survey of the major philosophical and theological theories concerning the nature and significance of love. Such questions as the distinctiveness of Christian love, the nature of friendship, and the possibility of escape from egotism will be considered. Besides such major figures as Plato, Augustine, and Dante, the recent controversy initiated by Nygren's *Agape and Eros* will be of particular concern. Three credits.

Second Semester, 1995-96

Mr. Allen

PH312 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course ED212. Three credits.

Second Semester, 1995-96

Mr. Loder

PH327 SPIRITUAL THEOLOGY

The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing*. Three credits.

First Semester, 1995-96

Mr. Allen

[†]On leave first semester 1994-95.

[‡]On leave second semester 1994-95.

[‡]On leave both semesters 1994-95.



MICHAEL BONGART

J. Wentzel van Huyssteen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

An analysis of the way the construction of theories and of doctrine in theology is rooted in the origins of knowledge and imagination. Following an analysis of the role of methodology in a postmodern era, the course will focus on the role of metaphor in social and natural scientific explanation and on the possibility of a realist construct of theories in systematic theology. Three credits.

Second Semester, 1995-96

Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will focus on the challenge of contemporary philosophy of science to current theological reflection and to the creative construction of theories in systematic theology. Three credits.

First Semester, 1995-96

Mr. van Huyssteen

PH431 THE PHILOSOPHY OF KANT

A close study of the *Critique of Pure Reason* and *Religion Within the Limits of Reason Alone*, together with other relevant Kantian works which bear on the meaning and truth of religious beliefs. Prerequisites: two courses in philosophy or doctrinal theology, on either the collegiate or the seminary level. Three credits.

First Semester, 1995-96

Mr. Allen

Ph.D. Seminars

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

PH946 PHILOSOPHY IN THE ENLIGHTENMENT: FAITH AND REASON

The problems of the extent and nature of knowledge, the nature of mind, and the nature of faith will be explored by a reading of some philosophers falling within the period from Descartes to Kant. Three credits.

Second Semester, 1995-96

Mr. Allen

DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 1994-95

Messrs. Lee and Willis-Watkins

Second Semester, 1995-96

TH222 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 1994-95

Ms. Duff and Mr. McCormack

First Semester, 1995-96

Multi-Program Classes

TH305 THE DOCTRINE OF HOLY SCRIPTURE

A historical and systematic study of the central problem in Protestant theological prolegomena: the authority of the Bible. Among the topics to be considered are the impact of the rise of modern science and historical consciousness on traditional conceptions of biblical authority; attempts to reconstruct the notions of inspiration and authority in the nineteenth and twentieth centuries; the relation of revelation and scripture; the relation of scripture and tradition with a focus on the problem of the development of doctrine; recent moral challenges to the authority of the Bible by feminist theologians. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. McCormack

TH311 THE DOCTRINE OF GOD

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Migliore

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Migliore

TH313 THE PERSON AND WORK OF THE SPIRIT

Study of the creative, freeing, and sanctifying experience of the Spirit. Critical reconsideration of grace and human potentiality, of the criteria for judging the spirits, and of ordering diverse gifts for the church's worship and mission. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Willis-Watkins

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. McCormack

TH317 THE DOCTRINE OF ELECTION

A critical study of Reformed attempts, old and new, to reflect upon the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems which arise in connection with this doctrine (the nature of human freedom, the problem of the assurance of salvation, limited atonement, and universal salvation). Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. McCormack

TH320 PREACHING AS "WORD OF GOD"

An examination of the confessional claims that the preaching of the word of God is the word of God, as refracted in representative writings of Barth, Bultmann, and Ebeling. Attention to recent reformulations and criticisms of this claim in selected theologies of liberation and promissory narration. Prerequisite: course TH221. Same as course PR442. Three credits.

Second Semester, 1994-95

Mr. Kay

TH321 THEOLOGY AND ETHICS OF AQUINAS

A study of the sources and historical and biographical contexts of Thomas' theology and ethics, and of the interpretation of Thomas in the Reformation and in contemporary

theology. Special attention will be given to his treatment of reason and revelation, nature and grace, the Christian life, and the means of grace. Consideration of correlations between art forms and pieties of the period. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Willis-Watkins

TH324 MINISTRY, WORD, AND SACRAMENT

The calling and sending of the church in contemporary society; the ministry of the whole people of God and ordination to the special ministry of word and sacrament; theological foundations of proclamation, baptism, and the Lord's Supper; emergent ecumenical agreements and continuing differences of theologies and practices of ministry and sacraments. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Willis-Watkins

TH335 THE THEOLOGY OF CALVIN

The sources and development of Calvin's theology in its historical context and its contemporary significance. Readings in the *Institutes*, commentaries, and treatises. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Willis-Watkins

TH360 NINETEENTH CENTURY REFORMED THEOLOGY

A study of attempts made to deepen, modify, and defend the Reformed faith in the face of developments in philosophy, science, and politics in the nineteenth century. Figures to be studied include Friedrich Schleiermacher, Alexander Schweizer, Alois Biedermann, John McLeod Campbell, Charles Hodge, John W. Nevin, and Abraham Kuyper. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. McCormack

TH363 THE THEOLOGY OF FRIEDRICH SCHLEIERMACHER

A study of Schleiermacher's theology and influence on nineteenth- and twentieth-century theology. Critical reading of his sermons as Reformed pastor, his *Speeches* to religion's "cultured despisers," and his theological system in *The Christian Faith*. Special attention given to contemporary uses of Schleiermacher and to his social and political context in nineteenth-century Germany through which he influenced the theological writings of Hegel, Biedermann, Ritschl, Hermann, and Troeltsch. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Taylor

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Migliore

TH372 THE THEOLOGY OF PAUL TILlich

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Taylor

TH378 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Lee

TH380 CONTEMPORARY HERMENEUTICS IN THEOLOGY

An introduction to hermeneutical theory in current Christian theology, primarily as theology has been influenced by the works of Gadamer, Habermas and varieties of literary criticism. Survey of theological hermeneutics in contemporary theologies, including feminist, womanist and liberation approaches. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Taylor

TH381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE

A study of the relationship of man and woman within a Christian vision of human life. Special topics will include human sexuality as a gift and sign of God's call to freedom in community, theological perspectives on marriage and single life, the ordination and partnership of men and women in Christian ministry today. Limited enrollment. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Migliore

TH388 GRACE, PROTEST, AND HOPE

A study of Protestant theology at the boundary of the twentieth and twenty-first centuries. Theological readings will be considered in the context of historical and contemporary analyses of Protestantism as a religious phenomenon. Special attention given to Protestant theologies in North, Central, and South America and to the theme of grace as related to diverse struggles for justice in church and society. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Taylor

TH390 THEOLOGY OF THE BOOK OF CONFESSIONS

A study of the creeds and confessions in the *Book of Confessions* in their historical context and their contemporary significance to the confessing church. Comparison with other recent confessions in other cultures. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Willis-Watkins

TH405 THEOLOGY AND COSMOLOGY

Analysis of contemporary attempts to relate constructive theology to science, with special focus on the challenge presented to theology by current cosmology: whether belief in the Christian God is still a reasonable and rational option in the light of contemporary theories on the nature and origin of the universe. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. van Huyssteen

TH415 THEOLOGY IN AN AGE OF SCIENCE

Analysis of the challenging fact that in a post-modern theology the traditional boundaries between theology, philosophical theology, and philosophy of religion are transcended. An attempt to show that both theologians and philosophers of religion need a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.

Second Semester, 1995-96

Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM

A historical overview of the rise of Darwinism, and an analysis of the way Darwinism has influenced current evolutionary biology and genetics and thus still today shapes the religion and science debate. A special focus on the doctrine of creation will attempt to challenge the claim of some biologists that natural selection enables us to dispense with such notions as purpose, design, and providence. Three credits.

First Semester, 1994-95

Mr. van Huyssteen

TH451 ASIAN AMERICAN THEOLOGY

An analysis of various theological reflections emerging out of Asian American contexts. Special attention will be given to the biblical and theological interpretations of such themes as wilderness, exile, and sojourning, as well as their implications for an Asian American understanding of faith, discipleship, and the church. Prerequisite: course TH01. Three credits.

Second Semester, 1994-95

Mr. Lee

TH465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester 1994-95

Ms. Duff and Mr. Taylor

TH475 CULTURAL ANTHROPOLOGY AND THEOLOGY

A study of Christian theology in light of cross-cultural explorations in cultural anthropology. Following introductory lectures on the discipline of cultural anthropology, students will read one ethnography of another culture, and will be introduced to theories

of anthropologists Mary Douglas, Victor Turner, Clifford Geertz, and C. Levi-Strauss. Special emphasis on writings about other cultures and religions by theologians Tillich, Barth, Rahner, John Cobb, and Enrique Dussel. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Taylor

TH480 POPULAR CULTURE AND THEOLOGY

A study of leading myths, movements, music and literature in U.S. popular cultures as viewed from a diversity of Christian theological perspectives. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Taylor

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY

Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.

First Semester, 1995-96

Mr. Taylor

TH935 CALVIN SEMINAR: REFORM OF THE CHURCH

Topic of the seminar to be announced. Three credits.

Second Semester, 1995-96

Mr. Willis-Watkins

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS

Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.

First Semester, 1994-95

Mr. Lee

TH960 SCHLEIERMACHER'S *GLAUBENSLEHRE*

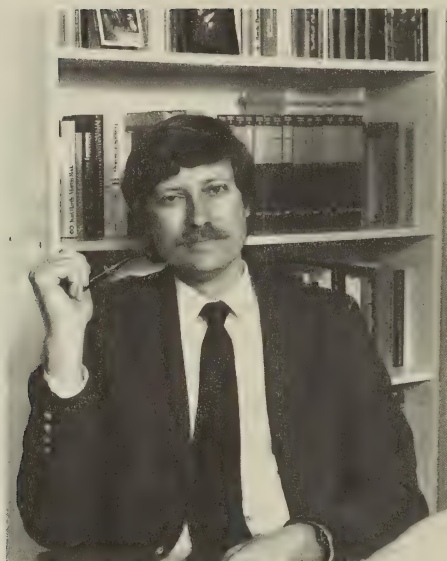
Intensive reading and analysis of the magnum opus of the so-called father of modern theology, Friedrich Schleiermacher. Attention will be given to the historical setting of this classic text, including philosophical and theological influences, as well as to its ongoing theological significance. Three credits.

Second Semester, 1994-95

Mr. McCormack

TH965 BARTH'S CHURCH DOGMATICS

Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the Church Dogmatics; the relation of



KRYSTIN GRANBERG

Bruce L. McCormack

Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.

Second Semester, 1995-96

Mr. Migliore

TH980 RELIGION AND SCIENCE: CONFLICT OR CONSONANCE?

An overview of the complex history of the religion and science problem, with special emphasis on the challenge of postmodern philosophy of science that, along with feminist interpretations of science, focuses on local practices while rejecting global interpretations of both theology and science. An attempt to show that both theologians and philosophers of science can benefit from a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.

First Semester, 1994-95

Mr. van Huyssteen

CHRISTIAN ETHICS

Multi-Program Classes

ET250 CHRISTIAN SOCIAL ETHICS

An introduction of the basic elements of moral theory as they interact to guide moral judgments and social relationships; the importance of ethics for the practice of ministry, its relation to cultural analysis in our emerging global civilization, and its ground in covenantal theology. Classic problem areas to be considered include power, government,

and war; sex, marriage, and divorce; work, wealth, and poverty. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1995-96

Mr. Stackhouse

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION

A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth century Christian-ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Paris

ET320 DOCTRINE OF VOCATION AND PROBLEMS IN THE WORK PLACE

The Reformed understanding of vocation will be employed in the examination of such issues as the Protestant work ethic, the effect of work-practices on the family, unemployment, Mexican-American border industries, the Christian and military jobs, work and economics, and business ethics. Some attention will be given to the series of General Assembly papers regarding these issues. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Ms. Duff

ET323 ETHICS AND PUBLIC POLICY

A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.

First Semester, 1995-96

Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY

A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1994-95

Mr. Paris

ET335 FAMILY LIFE, FAITH, AND SOCIETY

An investigation of the basic assumptions made by the Ecumenical, Evangelical, and Catholic churches about the place of family life and sexuality in modern society, with

particular attention to the interaction of religious ethics and socio-economic forces in reshaping contemporary forms and expectations about marriage. Natural law, sacramental, covenantal, voluntarist, and romantic theories will be assessed. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Stackhouse

ET341 THE CHURCHES AS VOLUNTARY ASSOCIATIONS

A critical inquiry into the theological and ethical meanings of voluntarism in American church life and its implications for pluralism and unity; social change and social conservatism; private interest and the common good; church-state relations; race, class, and gender issues. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Paris

ET346 ISSUES IN MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Ms. Duff

ET348 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Ms. Duff

ET360 CHRISTIAN ETHICS AND ECONOMIC LIFE

The unsettled state of ecumenical thinking about the relationship of spirituality, morality, and materiality in the light of the collapse of Marxist economies, the crisis in developing countries, and the widespread suspicion of capitalism. Selected materials from biblical, traditional, non-western, and contemporary post-socialist resources in a quest for new direction. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1995-96

Mr. Stackhouse

ET375 HUMAN RIGHTS: ETHICAL UNIVERSALS AND SOCIAL PARTICULARS

A cross-cultural, philosophical, and theological analysis of the nature, character, and arguments for human rights as ethical absolutes in relation to specific social, historical, and legal institutions. Special reference to contemporary doubts about the status of ethical universals by post-modern, contextualist, and neo-Aristotelian thought and the

role of the church as human rights advocate. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Stackhouse

ET408 AFRICAN AND AFRICAN AMERICAN THEOLOGIES

A basic introduction to African and African American theologies and their implications for ethics in ministry, both within their own respective contexts and in the Christian community at large. Three credits.

Second Semester, 1995-96

Mr. Paris

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship*, *Ethics*, *Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course TH465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester 1994-95

Ms. Duff and Mr. Taylor

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR

A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

First Semester, 1995-1996

Mr. Paris

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR.

A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1994-95

Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE

The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Ms. Duff

ET490 MODERN SOCIAL CHRISTIANITY IN AMERICA

A survey of the major motifs in Christian social ethics from the Puritan and Evangelical reformers through the Social Gospel of W. Rauschenbusch, the Christian Realism of R. Niebuhr, the struggles for racial justice from M.L. King to the present, the rise and decline of various liberation theologies, the Catholic social encyclicals, the Anabaptist and Neo-Conservative resurgence to contemporary direction in public theology. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1994-95

Mr. Stackhouse

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 66 for information regarding exceptions.

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 1994-95

Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

First Semester, 1995-96

Ms. Duff

ET930 THEORIES OF THE RIGHT AND THE GOOD

Reading and discussion of classic texts that treat deontological or teleological theories of the moral life. Particular focus on the relation of ethics to the "natural order" or "natural ends" of life, and to the laws, purposes, and love of God. Three credits.

Second Semester, 1994-95

Mr. Stackhouse

DEPARTMENTAL FACULTY

DIODEGENES ALLEN. Stuart Professor of Philosophy. M.A. Oxford University; B.D., M.A., Ph.D. Yale University. He is concerned with philosophy as it relates to the theological enterprise, spiritual theology, and has an interest in theology and literature. He is a specialist in seventeenth-century philosophy and science, and the theology of Simone Weil. (Presbyterian)

NANCY JANINE DUFF. Associate Professor of Christian Ethics. M.Div. Union Theological Seminary in Virginia; Ph.D. Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics in the Reformed tradition, exploring how theological claims describe the Church's responsibility in the world. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology. S.T.B. Harvard Divinity School; Ph.D. Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Weyerhaeuser Associate Professor of Systematic Theology. M.Div. Nazarene Theological Seminary; Ph.D. Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Arthur M. Adams Professor of Systematic Theology. B.D. Princeton Theological Seminary; M.A., Ph.D. Princeton University, L.H.D.(Hon.). In addition to teaching introductory and advanced courses in Christian doctrine, his special area of research and teaching is the theology of Karl Barth. (Presbyterian)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University Afro-American Studies Program. B.A., B.D. Acadia University Nova Scotia; M.A., Ph.D. University of Chicago. His special interest is in the ethics, politics and religion of black Americans. (Baptist)

MAX LYNN STACKHOUSE. Stephen Colwell Professor of Christian Ethics. B.D. Harvard Divinity School; Ph.D. Harvard University. His focus is on theological ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of religious and social life. (United Church of Christ)

MARK LEWIS TAYLOR. Associate Professor of Theology and Culture. M.Div. Union Theological Seminary in Virginia; Ph.D. University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications are focused on the work of Paul Tillich, and upon issues in contemporary hermeneutics, liberation theology, and contemporary Central America. (Presbyterian)

J. WENTZEL VAN HUYSTEEN. James Iley McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A. University of Stellenbosch; D.Th. Free University of Amsterdam, The Netherlands. His special interest is in the relationship between theology and science. (Dutch Reformed)

E. DAVID WILLIS-WATKINS. Charles Hodge Professor of Systematic Theology. B.D. Princeton Theological Seminary; Th.D. Harvard University Divinity School. His specialties are Calvin studies, Reformed theology and spirituality, and ecclesiology. (Presbyterian)



Peter J. Paris

Practical Theology



PROFESSORS: C.L. Bartow (Chair), [‡]D.E. Capps, J.E. Loder, T.G. Long,
[#]C.H. Massa

ASSOCIATE PROFESSORS: A.R. Evans, [†]G.R. Jacks, G.W. Hanson, R.R. Osmer,
[‡]J.W. Stewart

ASSISTANT PROFESSORS: C.L. Hess, D. Hunsinger, J.F. Kay, [†]L.T. Tisdale,
 J.L. Weathers

LECTURERS: J.R. Nichols, D.A. Weadon

VISITING LECTURERS: K. Dean, R.L. Flaughner, G.A. Forehand, I.S. Lee,
 A. McKenzie, S. Starbuck

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

ED101 INTRODUCTION TO CHRISTIAN EDUCATION

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.

First Semester, 1994-95

Ms. Hess

First Semester, 1995-96

ED105 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship, religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.

Second Semester, 1994-95

Mr. Loder

Second Semester, 1995-96

[‡]On leave second semester 1994-95.

[†]On leave both semesters 1994-95.

Foundations of Education

ED212 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH312. Three credits.

Second Semester, 1995-96

Mr. Loder

ED215 EDUCATIONAL PSYCHOLOGY

The psychological dimensions of Christian education. Several theoretical models in the behavioral sciences are employed to investigate those aspects of personality which are most significant for the educator. Studies of motivation and learning in human development lead into (a) analyses of heredity, environment, sensation, attention and interest, perception, memory, cognition, thought, imagination, intelligence, creativity, life style, and individual differences, and into (b) theological interpretations of psychological influences upon the education of the individual. Three credits.

First Semester 1995-96

Staff

ED216 DEVELOPMENTAL PSYCHOLOGY

The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon the moral and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.

First Semester, 1994-95

Mr. Loder

ED220 SOCIOCULTURAL FOUNDATIONS OF CHRISTIAN EDUCATION

A study of the social and cultural structures and dynamics involved in and affecting the church's educational ministry. Particular attention will be given to understanding the congregation, from sociological, anthropological, and theological perspectives, as a context for Christian formation. Attention also will be given to the family and to American social and political institutions as educational forces and as concerns for Christian education. Three credits.

First Semester, 1994-95

Ms. Hess

ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN

Analysis of the experience in church and society of Asian and Asian American women who are in the midst of socio-cultural transition. Special attention to the affective content in stages of positive identity formation of Asian American Christian women, and to critical issues relevant in their educational ministry. Three credits.

First Semester 1994-95

Ms. Lee



CHUCK ROBISON

*James E. Loder**Functions and Levels of Christian Education***ED331 ADMINISTRATION OF CHRISTIAN EDUCATION**

Administration as a ministry which enables the church to fulfill its teaching ministry. Consideration of church as social institution and as body of Christ. Planning, organization, management, and supervision will be studied in light of existing church polity and changing needs within the church. Three credits.

* *Second Semester, 1995-96*

Staff

ED334 ACTIVITIES OF TEACHING

A study of teaching as an act of ministry from theological, ethical, educational, social, and political perspectives. Exploration of models of teaching and of the activities of teaching will focus on the ways teachers plan, organize, relate to learners, maintain the learning environment and experience consonant with the working of the Holy Spirit, work cooperatively with other teachers, and continue to grow as learners themselves. Three credits.

Second Semester 1994-95

Mr. Osmer

ED352 THE CHRISTIAN EDUCATION OF YOUTH

A study of the adolescent years, the youth culture, and the church's ministry with youth. Exploration of philosophy, objectives, curriculum, and leadership. Special attention to evaluation of current means of nurture within the church and witness in the world, and to a survey of new trends developing interdenominationally. Three credits.

First Semester, 1994-95

Ms. Dean

ED354 CHRISTIAN EDUCATION AND THE FAMILY

The family in today's context; consideration of specific issues impinging on family life (e.g., matters pertaining to childhood, changing roles and family patterns, the process of aging and extension of life-expectancy, family trauma and crises, so-called "family-centered" values). Reflection on the relationship between the church and family life, specifically with regard to the educational ministry of the church. Three credits.

First Semester, 1995-96

Ms. Hess

ED375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course OT375. Prerequisite: course OT101. Three credits.

Second Semester, 1994-95

Ms. Hess and Ms. Sakenfeld

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1994-95

Mr. Forehand

First Semester, 1995-96

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of

research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 1994-95

Mr. Flaughter

Second Semester, 1995-96

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH,
MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Mr. Osmer and must declare such intention to the Registrar in advance. Three credits.

By special arrangement

E.T.S. Staff

Advanced Classes

ED583 TRAINING IN CHRISTIANITY: THE RELEVANCE OF KIERKEGAARD

An advanced seminar in philosophy of education. Critical study of the biography and major dialectical works of Kierkegaard. Implications drawn for a theology of education. Permission of instructor required. Three credits.

By Special Arrangement, 1995-96

Mr. Loder

ED820,-821

GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. Special topics to be considered include cultural and gender-based learning styles, the art of questioning, group dynamics, and the process of evaluation. The course will draw upon and support student teaching in preceptorials. Open to Ph.D. candidates in all departments. Three credits; also available at reduced credit or non-credit with permission of the instructor.

Full Year, 1994-95

Mr. Osmer

Full Year, 1995-96

Ms. Hess

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.

First Semester, 1994-95

Mr. Long

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY

This course is an examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organizations and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision making and working with others. Three credits.

First Semester, 1994-95

Mr. Hanson

First Semester, 1995-96

CM444 STYLES OF PASTORAL LEADERSHIP

Designed to prepare students to be responsive to theological and behavioral factors in patterning their administrative leadership in congregations. Traditional and emerging theories of leadership will be presented and assessed from a ministerial perspective, as will gender and cultural issues related to leadership behavior. Three credits.

Second Semester, 1994-95

Mr. Hanson

CM446 PLANNING FOR CHANGE

This course is an examination of ways in which congregations are helped to be good stewards of their futures. Emphasis will be placed on theological and behavioral perceptions of change and continuity, and of constraint and freedom in organizational life.

By special arrangement

Mr. Hanson

CM447 CONFLICTS IN CONGREGATIONAL LIFE

This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of responding to differences so that they might be valuable resources to the congregation, of inhibiting the development of conflict, and of protecting to the congregation should it occur.

First Semester, 1995-96

Mr. Hanson

CM448 CONGREGATIONAL DECISION-MAKING

This course will explore the confrontation of choice and chance in congregational life. Processes of decision making by individuals, groups, and organizations will be explored with an eye to increasing the student's ability to minister appropriately to congregational committees, councils and boards.

First Semester 1994-95

Mr. Hanson



KRYSTIN GRANBERG

Geddes W. Hanson

**CM450 MINISTERIAL IDENTITY AND THEOLOGICAL REFLECTION
IN THE CONGREGATION**

Designed for second or third year students who are currently enrolled in field education placements or who have completed this requirement. The course will draw extensively on case study material generated by the class to foster reflection on various leadership roles involved in the work of the minister, and will encourage the integration of biblical and theological material in the interpretation of actual pastoral situations. Three credits.

Second Semester, 1994-95

Messrs. Osmer and Starbuck

CM455 THE CONGREGATION AS AN ORGANIZATION

This course will explore the theological and behavioral options available for understanding the structure and dynamics of congregations. The breadth and depth of congregational life will be explored through a range of images, frames of references, and metaphors. Students will be encouraged to relate patterns of ministerial behavior to complimentary perceptions of the nature of congregations. Three credits.

Second Semester, 1995-96

Mr. Hanson

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (especially Psalms and parables), the practice of "spiritual direction," corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition—written by women and men, clergy and laity—will be required reading. In addition, some non-textual resources

(music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.

First Semester, 1995-96

Mr. Stewart

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.

First Semester, 1994-95

Mr. Stewart

First Semester, 1995-96

CM615 THE CONGREGATION AS EVANGELIST

Evaluation of biblical and theological mandates for witnessing to the Gospel in the ethos of contemporary American society. Consideration of congregation-based strategies for the church's tasks in faith initiation and nurture, and of contemporary cultural forces that encourage and impede congregations' witness to the Gospel. Three credits.

First Semester, 1994-95

Mr. Stewart

CM740 EQUIPPING LAITY FOR MINISTRY AND WITNESS

This course seeks to explore a new paradigm for pastoral leadership in local mainline congregations. Topics include: a reappraisal of biblical models of leadership; an historical analysis of the concept of priesthood; theological examination of the grace-gifts of the Holy Spirit and their implication for ministry; and case studies of congregations which intentionally empower and deploy members for witness and ministry. Three credits.

Second Semester, 1995-96

Mr. Stewart

CM750 EVANGELISM IN THE AMERICAN REFORMED TRADITION

This seminar focuses on seminal texts about faith formation which have impacted the American ecclesial tradition. Included for sustained reflection and analysis will be works by Jonathan Edwards, Horace Bushnell, Charles Hodge, William James, H.R. Niebuhr, C.S. Lewis, K. Barth, and N. Wolterstorff. Limited to fifteen students. Three credits.

Second Semester, 1995-96

Mr. Stewart

CM800 INTRODUCTORY STUDY PROGRAM IN CHURCH MUSIC

Designed to introduce the student to some of the books and periodicals on church music; to foster a better understanding of the construction and history of hymn texts and to give an opportunity for writing an original text; and to examine some philosophies of church music and encourage the development of one's own philosophy. One credit

Either Semester, 1994-95

Mr. Weadon

CM805 INTRODUCTION TO CHURCH MUSIC

The effect of ecumenism on music and worship; creative use of the Psalms, musical settings for communion, new hymns, and the use of hymnals and supplements. An exploration of contemporary journals and historical resources. The minister's role in fostering congregational involvement in church music. One credit.

First Semester, 1995-96

Mr. Weadon

CM812 CHAPEL CHOIR

A study of choral and liturgical music of the church, vocal production, and general musicianship. Regular singing in worship of the seminary community and special musical programs. Open upon vocal placement with instructor. One credit each semester.

Both Semesters, 1994-95

Mr. Weadon

CM815 A SURVEY OF CHRISTIAN HYMNODY

Examination of representative texts and tunes from the history of hymnody, as found in current denominational hymnals, with an emphasis on more recent hymnody. Discussion of theological and musical components as well as the poetic construction of hymn texts. Exploration of the role of the pastor in fostering congregational singing as well as teaching new hymns will. Learning to sing both well-known and unfamiliar hymn tunes will be a major segment of this course. Previous musical experience is not necessary. One credit.

First Semester, 1994-95

Mr. Weadon

CM821 HYMNOLOGY

A historic examination of hymnody; the texts, tunes, and the people who wrote them. Student presentations of seminar topics related to the hymnwriters, their texts, and the theological positions they represent. Lectures will feature the relationship of music history to hymnody. Performing competency in music is not required. Limited to fifteen students; preference given to those closest to graduation. Three credits.

Second Semester, 1995-96

Mr. Weadon

PASTORAL CARE

Multi-Program Classes

PC204 PASTORAL CARE AND COUNSELING

An introduction to the ministry of pastoral care and counseling, with emphasis on the helping relationship, the theological understanding of pastoral care, the pastoral use of psychotherapeutic theories and strategies for change, and the various forms of pastoral care and counseling (supportive, crisis, bereavement, premarital, couple, marriage, and family). Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in small groups for the purpose of improved professional self-understanding and methods of

helping. Enrollment limited to students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. (Exceptions will be made in Fall, 1994 for seniors who have participated in field education, but are not currently doing so. Arrangements will be made for them to gain access to verbatim sources.) Three credits.

First Semester, 1994-95

Ms. van Deusen Hunsinger

PC205 THE CHURCH AS A HEALTH INSTITUTION: THEOLOGICAL FOUNDATIONS
AND PRACTICAL PROGRAMS

Analysis of the concepts of health, sickness, healing, and healers within a biblical and theological framework; examination of biblical passages as well as the church's historical involvement in health and healing ministry. Special attention to collaborative models of health care between medicine, nursing, and religion; hospital and church; lay and professional; the role of the pastor as a member of the health care team. The role of the church in dealing with the ethical issues confronting the health care system and in developing an effective ministry of health and healing. Several models of church-based programs will be presented. Enrollment limited to twenty students. Three credits.

Second Semester, 1995-96

Ms. Evans

PC239 DEATH AND DYING

The course will examine the theological, ethical, pastoral, and personal issues concerning death and dying. It will address the questions of suffering, grief, loss, and bereavement in the context of the pastoral care of terminally ill persons. A model of health care decision making will be developed for end-of-life decisions which involves the patient, family, friends, and a wide range of care givers including the pastor. Resources will include medical case studies, biblical texts, theological and fictional literature. Enrollment limited to twenty. Preference given to those closest to graduation. Three credits.

Second Semester, 1994-95

Ms. Evans

PC250 MARRIAGE, FAMILY AND THE CHRISTIAN COMMUNITY

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to traditional and non-traditional families in the contemporary world. Three credits.

First Semester, 1994-95

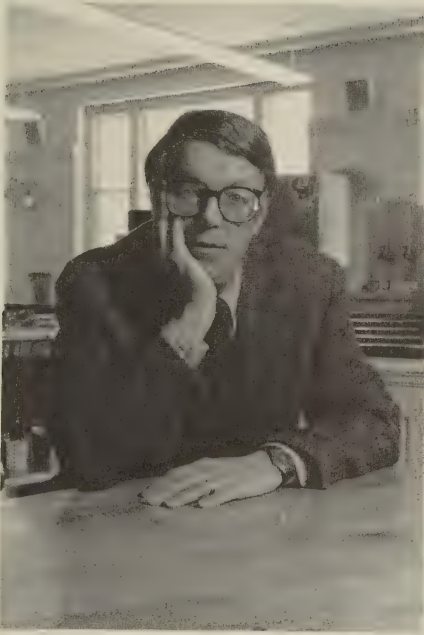
Ms. van Deusen Hunsinger

PC315 THE BIBLE IN PASTORAL CARE

This course focuses on the contribution of the Bible toward clarifying the methods and goals of pastoral care and counseling. Attention will be given to various biblical genres (e.g., laments, proverbs, healing stories, and parables) and to the way they shape and transform human experience. The books of Job, Jonah, and Hebrews will be studied for their insights into the care and counseling of victims. Readings in the Bible will be supplemented with readings in psychotherapeutic literature. Discussion of students' own pastoral care and counseling cases will be a significant aspect of the course. Three credits.

First Semester, 1994-95

Mr. Capps



CHUCK ROBISON

*Donald E. Capps***PC350 ADDICTION AND GRACE: RESOURCES FOR MINISTRY**

Exploration of the theological and psychological roots of addiction; the roles of society and institutions in exacerbating addictive patterns. Psychological, physiological, and spiritual dimensions of addiction; medical realities and preventive strategies. Focus on pastoral perspectives and practical programs for the church's ministry to persons and families suffering from alcohol, drug, sex, power, work, and other forms of potentially addictive behavior. Three credits.

Second Semester, 1994-95

Ms. Evans

PC370 HEALTH CARE DECISIONS TO LIVE BY

Designed to assist students to develop models for decision making in health crises for use by local church members, health professionals including pastors, the patient, and his or her family. The course will include preparation for decision making; analysis of biblical, theological, and ethical perspectives and of specific issues (e.g., infertility and problem pregnancies, AIDS, cancer); and application of various models for decision. Three credits.

First Semester, 1994-95

Ms. Evans

PC451 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on the uses of psychological theory for interpreting religious experience.

The implications of psychology of religion for pastoral theology. Readings in James, Freud, Jung, Erikson, Allport, and selected research studies. Not open to juniors. Three credits.

First Semester, 1994-95

Mr. Capps

PC462 PERSONAL SIN AND SOCIAL EVIL

Psychological, sociological and theological views of sin and evil. Attention to sin as a personal matter and evil as a social phenomenon, and the interrelationship of the two. Particular emphasis on the sources, meanings and consequences of sin and evil and on remedial possibilities. Focus on such themes as guilt and shame, trespasses and debts, forgiveness and pardon, restitution and reparation. Same as course CS362. Three credits.

Second Semester, 1995-96

Messrs. Capps and Fenn

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

CPE sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor before registering for academic credit at the Seminary. In order to use CPE to fulfill a field education requirement, the Office of Field Education must be notified in writing prior to PTS registration in the spring. In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements, but upon written request to the field education office may fulfill GM106,-107. Six credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1994-95

Chaplain Supervisors

Both Semesters, 1995-96

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by

the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements, but upon written request to the field education office may fulfill GM103. Six credits and one ACPE unit.

Summer, 1994

Staff and Supervisors

Summer, 1995

PREACHING AND SPEECH COMMUNICATION IN MINISTRY

Introductory Level Classes

SC101 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 1994-95

Speech Staff

First Semester, 1995-96

SC102 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SC101. One credit.

Second Semester, 1994-95

Speech Staff

Second Semester, 1995-96

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SC102. Two credits each semester.

Full Year, 1994-95

Preaching Staff

Full Year, 1995-96

PR245 PREACHING AND CHRISTIAN FORMATION

An introduction to the tradition of catechetical preaching, i.e., sermonic instruction in the basic doctrinal resources important for the formation of Christian identity. Students

will preach from the summary of the kerygma in the Apostles' Creed, with attention to anthropological implications. Limited to twenty students; preference given to those closest to graduation. Prerequisite: course PR201. Three credits.

First Semester, 1994-95

Mr. Kay

PR256 PREACHING AND PASTORAL CARE

Exploration of the relationship between preaching and pastoral work in terms of the minister's various roles and the integration of traditionally separate areas of ministry. Topics will include how preaching can be a form of pastoral care; dealing with human problems and life situations (e.g., loss, conflict, family issues, depression) in sermons; and understanding how emotional processes in both preacher and listeners influence communication. Emphasis on spiritual and theological dimensions of pastoral preaching. Students will present and provide critiques of sermons as case studies. Prerequisite: courses PR201, -202. Three credits.

Second Semester, 1994-95

Mr. Nichols

PR260 WOMEN'S WAYS OF PREACHING

An exploration of women's issues as they relate to the authority of the preacher, hermeneutics for the preaching task, design of sermons, and speech communication in the pulpit. Students will be introduced to a diversity of sermons by women preachers and, through the preaching of sermons in class, will be encouraged to discover, explore, and enhance their own unique voices in the pulpit. Limited to twenty students, men and women; priority given to seniors. Prerequisite: course PR202. Three credits.

1995-96

Ms. Tisdale

PR339 PREACHING APOCALYPTIC TEXTS

The preparation of sermons on selected advent lectionary readings, examined in the light of recent biblical, theological, and homiletical treatments of eschatological and apocalyptic themes. Limited to twenty students; preference given to those closest to graduation. Prerequisite: course PR202. Three credits.

Second Semester, 1994-95

Mr. Kay

PR442 PREACHING AS "WORD OF GOD"

An examination of the confessional claims that the preaching of the word of God is the word of God, as refracted in representative writings of Barth, Bultmann, and Ebeling. Attention to recent reformulations and criticisms of this claim in selected theologies of liberation and promissory narration. Prerequisite: course TH221. Same as course TH320. Three credits.

Second Semester, 1994-95

Mr. Kay

Multi-Program Classes

SC240 WRITING FOR THE EAR

A workshop offering intensive study of writing style as a means of improving sermon delivery. Students' written work will be evaluated in detail and assignments will be reworked in class. Two-hour sessions. Limited to twenty students. Prerequisite: course SC102. One credit.

Second Semester, 1995-96

Mr. Jacks

SC340 DRAMA AS PRACTICAL THEOLOGY

Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.

Either Semester, 1994-95

Messrs. Bartow and Lanchester

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

First Semester, 1994-95

Mr. Bartow

First Semester, 1995-96

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

Second Semester, 1994-95

Mr. Bartow

Second Semester, 1995-96

SC405 SMALL GROUP COMMUNICATION AND COMMUNITY FORMATION

An exploration of the ways in which small group communication enhances or undermines community formation in a congregation. Consideration of a range of contexts including social groups, prayer groups, governing bodies, education classes, and church communities. Attention will be given to gender and cultural differences in communication in these settings. Limited to fifteen students, preference given to those closest to graduation. Three credits.

Second Semester, 1994-95

Ms. Weathers

SC410 PERSUASIVE COMMUNICATION AND CHURCH LEADERSHIP

The significance of current research and theory in persuasion and credibility for church leadership, teaching, and preaching. Students will explore theological and ethical implications of different perspectives on persuasion and will evaluate how to use the insights of research in ministry. Limited to twelve students, preference will be given to those closest to graduation. Three credits.

Second Semester, 1995-96

Ms. Weathers

SC682 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 1994-95

Mr. Bartow

Second Semester, 1995-96

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 66), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY

Designed to provide students with a historical perspective on the modern discussion of practical theology. Examination of the role of practical interests and concerns in theological reflection during the first centuries of the church's life. The influence of classical models of rhetoric, Aristotelian logic, and other non-theological sources upon the way that "the practical" was conceptualized during the medieval and Reformation periods. The gradual emergence of practical theology as a distinct theological discipline during the post-Reformation and modern periods will be traced in some detail. Three credits.

First Semester, 1994-95

Mr. Osmer and Ms. Weathers

PT902 THEOLOGY AND HUMAN DEVELOPMENT

Advanced consideration of developmental psychology. Such major aspects of human development as morality, identity, language, and cognition are examined from interdisciplinary perspectives relevant to Christian education, preaching, and pastoral theology. Three credits.

First Semester, 1994-95

Mr. Loder

PT911 THEOLOGY AND THE HUMAN SCIENCES

The theological implications of the human sciences as foundation for practical theology. Focus on themes of convergence between the scientific interpretation of human behavior and corresponding theological doctrines such as ego psychology and original sin, interpersonal openness and image of God, human language and God language, human freedom and Holy Spirit. Three credits.

First Semester, 1995-96

Mr. Loder

PT923 CURRICULUM THEORY

An exploration and critical evaluation of the philosophical assumptions of major approaches to educational curriculum in the twentieth century, including recent developments. Their relevance to and impact on Christian education curriculum. Three credits.

Second Semester, 1994-95

Ms. Hess

PT970 THEORIES OF PREACHING

A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.

First Semester, 1994-95

Mr. Kay

KRYSTIN GRANBERG

*Thomas G. Long***PT971 THE DEVELOPMENT OF MODERN HOMILETICAL THEORY**

A critical examination of representative homiletical texts written during the past two centuries. These texts will be explored with particular attention to their relationship to parallel developments in theology, biblical studies, and the human sciences. Three credits.

Second Semester, 1994-95

Mr. Long

PT973 NARRATIVE THEORY AND HOMILETICS

A critical study both of major approaches to narratology, narrative literary theory, and narrative hermeneutics and of current homiletical theories that seek to employ in preaching the communicative power of narrative.

First Semester, 1994-95

Mr. Long

PT978 HOMILETICAL CRITICISM

An inquiry into homiletical criticism as a means of scholarly research and pedagogy related to but distinguished from rhetorical criticism. Particular attention to theological and methodological issues involved in the analysis and assessment of sermonic works. In addition to detailed examination of selected examples of critical scholarship in preaching, participants will produce critical studies of their own. Three credits.

Second Semester, 1994-95

Mr. Bartow

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D. Princeton Theological Seminary; M.A. Michigan State University; Ph.D. New York University. His interests focus on the implica-

tions for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory and practice. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M. Yale Divinity School; M.A., Ph.D. University of Chicago; S.T.D.(Hon.) University of Uppsala. Special interests are in pastoral care and counseling, developmental theory, self psychology, psychology of religion, autobiography and psychobiography, and psychotherapeutic theory. (Lutheran)

ABIGAIL RIAN EVANS. Associate Professor of Practical Theology, Director of Field Education, and Coordinator of the Clinical Pastoral Education Program. M.Div. Princeton Theological Seminary; Ph.D. Georgetown University. Her interests focus on bioethics, health ministries, vocation and ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

GEDDES WHITNEY HANSON. Associate Professor of Practical Theology. S.T.B. Harvard University Divinity School; Ph.D. Princeton Theological Seminary. He has specialized in the study of religious groups as complex organizations and of ministry as leadership within them, with a particular interest in this study as it relates to racial-ethnic minority congregations. (Presbyterian)

CAROL LAKEY HESS. Assistant Professor of Christian Education. M.Div., Ph.D. Princeton Theological Seminary. Her concern to integrate theology and congregational life includes exploration of: human development and a theology of the Holy Spirit, gender issues in spirituality, and education in a context of diversity. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Assistant Professor of Pastoral Theology. M.Div., Yale Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

GEORGE ROBERT JACKS. Associate Professor of Speech Communication in Ministry. B.D. Princeton Theological Seminary; S.T.M. Christian Theological Seminary; Ph.D. Columbia University. In addition to courses in speech communication in ministry, he teaches in areas of dramatic arts, narrative preaching, writing style, and all forms of irenic communication. (Presbyterian)

JAMES FRANKLIN KAY. Assistant Professor of Homiletics. M.Div. Harvard Divinity School; M.Phil., Ph.D. Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and

worship, the history of homiletics, and the significance for preaching of the Bible's apocalyptic and narrative forms. (Presbyterian)

JAMES EDWIN LODER. Mary D. Synnott Professor of the Philosophy of Christian Education. B.D. Princeton Theological Seminary; Th.M. Harvard Divinity School; Ph.D. Harvard University. He has specialized in the foundation disciplines for Christian education and practical theology, with a concentration in interdisciplinary studies combining theology and science, especially the human sciences and psychology. (Presbyterian)

THOMAS GRIER LONG. Francis Landey Patton Professor of Preaching and Worship. M.Div. Erskine Theological Seminary; Ph.D. Princeton Theological Seminary. His special interests are in the development of contemporary homiletical theory and in the role of literary-critical approaches to biblical preaching. (Presbyterian)

CONRAD HARRY MASSA. Charlotte W. Newcombe Professor of Practical Theology. M.Div., Ph.D. Princeton Theological Seminary; H.D.(Hon.). He is a specialist in theology and communication as well as in the theology and history of preaching. (Presbyterian)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D. Princeton Theological Seminary. His major focus is human communication dynamics and theory in theological perspective, with a particular interest in preaching. He is interested in the pastoral, psychological, and hermeneutical dimensions of preaching, and in mapping the various theological and behavioral aspects of preaching and communication. (Presbyterian)

RICHARD ROBERT OSMER. Associate Professor of Christian Education. M.Div. Yale Divinity School; Ph.D. Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div. Pittsburgh Theological Seminary; M.A. University of Pittsburgh; Ph.D. University of Michigan; D.D.(Hon.) Westminster College (PA), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)



KRYSTIN GRANBERG

Leonora Tubbs Tisdale

LEONORA TUBBS TISDALE. Assistant Professor of Preaching and Worship. D.Min. Union Theological Seminary in Virginia; Ph.D. Princeton Theological Seminary. Her research and teaching interests include: the theology and practice of preaching and worship, preaching and its congregational and cultural contexts, and feminist issues in preaching. (Presbyterian)

DAVID ALLEN WEADON. C.F. Seabrook Director of Music and Lecturer in Church Music. B.M., M.M., Westminster Choir College; Ph.D. Drew University. His special interests are in the history of church music in America and the importance and function of music in the liturgy. (Presbyterian)

JANET WEATHERS. Assistant Professor of Speech Communication in Ministry. M.A., Ohio State University; M.A.T.S., School of Theology at Claremont; Ph.D. University of Southern California. Her focus on the theological significance of all aspects of human communication informs her teaching of speech arts. It also guides her study of how communities of faith are created, challenged, and sustained through intentional and unintentional verbal and non-verbal communication in diverse contexts. (Presbyterian)

Interdepartmental Studies

The courses offered under interdepartmental studies cross departmental lines and specifically relate to local church, specialized and educational ministry preparation. They involve faculty from the various departments of the Seminary as well as adjunct faculty from the church and community with special areas of expertise. Some of the courses are interdisciplinary and others involve internships in churches and specialized ministry sites. The field education courses are required of all M.Div. and M.A. students. The denominational studies courses are offered so that students may fulfill requirements for ordination specific to their denominations. None of the courses may be used to fulfill departmental distribution requirements or for credit toward the Th.M. degree.

FIELD EDUCATION

Foundational Course

GM100, -101 ONE MINISTRY, MANY FORMS

This course assists students to clarify their call/vocation, to encourage spiritual formation and personal Christian growth, to provide a broader vision of the church's ministry, to offer an understanding of various communities and their needs; to provide a basis for integrating classroom and practical experience. Students will meet over two semesters in plenary and small group sessions, as well as visit sites in order to observe a sampling of the various kinds of ministry. Required of all M.Div. and M.A. juniors. GM100 is prerequisite for GM101 and GM100-101 is prerequisite for all other field education courses and internships. Two credits at the conclusion of each semester.

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

Supervised Ministry Internships

GM102 FIELD EDUCATION UNIT I

Supervised ministry in a local church selected from a pool of approved sites. Full time work for a period of ten to twelve weeks under the direction of a pastor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and com-

pleted appraisal form, as well as attendance at a returning intern event. This course or GM103 should be completed during the summer after the junior year. Two credits.

Summer, 1995

Ms. Evans and Staff

Summer, 1996

GM103 FIELD EDUCATION UNIT I

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Full time work for a period of ten to twelve weeks under the direction of an approved supervisor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form, as well as attendance at a returning intern event. This course or GM102 should be completed during the summer after the junior year. May be satisfied by PC647 (Clinical Pastoral Education), upon written request to the field education office by April 15. Two credits.

Summer, 1995

Ms. Evans and Staff

Summer, 1996

GM104,-105 FIELD EDUCATION UNIT II

Supervised ministry in a local church setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GM106,-107, GM108 or GM109. Three credits at the conclusion of the spring term. (Two credits at conclusion of spring term, effective as of academic year 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM106,-107 FIELD EDUCATION UNIT II

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GM104,-105, GM108 or GM109. May be satisfied by PC621,-622 (Clinical Pastoral Education), upon written request to field education office prior to April 15. Three credits at the conclusion of the spring term. (Two credits at conclusion of spring term, effective as of academic year 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM108 FIELD EDUCATION UNIT II

Nine month internship in approved local church setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107, or GM109. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be

taken concurrently with any other course in the curriculum. Three credits at the conclusion of the internship. (Two credits at conclusion of internship, effective as of the academic year 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM109 FIELD EDUCATION UNIT II

Nine month internship in approved specialized ministry setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107, or GM108. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be taken concurrently with any other course in the curriculum. Three credits at the conclusion of the internship. (Two credits at conclusion of internship, effective as of the academic year 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM111 MA FIELD EDUCATION UNIT I

Supervised educational ministry in a local church, selected from a pool of approved sites. Full time work for a period of ten to twelve weeks. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form. This course is normally completed during the summer after the junior year. Two credits.

Summer, 1994

Ms. Evans and Staff

Summer, 1995

GM113,-114 MA FIELD EDUCATION UNIT II

Supervised ministry in an area appropriate to the student's particular purposes and involving the student in planning, supervision, and leader development. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Requirements include a written appraisal form each semester, and attendance at three student/supervisor events during the year. Normally taken during the senior year. Three credits at the conclusion of the spring term. (Two credits at conclusion of spring term, effective as of the academic year, 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM115,-116 TEACHING MINISTRY UNIT II

Designed to assist students, through an emphasis on excellence in teaching, to bridge the gap between academy and parish. Participating in the general life of a selected congregation, students under supervision will design, implement, and teach with others in an adult education program; work closely with a Faculty mentor; pursue an approved course in teaching methods; and as feasible give lectures at a local college. Use of available media services as an aid to supervised practice teaching. Open to four students whose vocational goals lay particular emphasis on teaching. Selection based upon

application and interview. Prerequisite: completion of Field Education Unit I (local church). Two credits at the conclusion of the spring term.

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM117 ELECTIVE INTERNSHIP - CHURCH

For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved local church setting. May not be taken concurrently with any other course work. Three credits. (Two credits at conclusion of internship, effective as of the academic year 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM118 ELECTIVE INTERNSHIP - SPECIALIZED MINISTRY SETTING

For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved specialized ministry setting. May not be taken concurrently with any other course work. Three credits. (Two credits at conclusion of internship, effective as of the academic year 1995-96.)

Full year, 1994-95

Ms. Evans and Staff

Full year, 1995-96

GM119 URBAN MINISTRY UNIT I

During the summer, five to seven students will work in selected inner city churches and specialized ministry agencies in Trenton or Elizabeth, regularly meet as a group, attend weekly seminars with urban ministers, and participate in a one-day training session in April. Selection based on an application and interviews. Two credits.

Summer, 1995

Church Polity

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. Two credits.

Second Semester, 1994-95

Mr. Chapman

Second Semester, 1995-96

GM205 BAPTIST CHURCH POLITY

Two credits.

First Semester, 1994-95

Mr. Neely

GM206 UNITED CHURCH OF CHRIST POLITY

Two credits.

First Semester, 1994-95

Mr. Stevens



MICHAEL BONGART

*Abigail Rian Evans***GM209 UNITED METHODIST STUDIES I: HISTORY**

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. Two credits.

First Semester, 1995-96

Mr. Williams

GM210 UNITED METHODIST STUDIES II: DOCTRINE

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the Wesleyan tradition, and the doctrinal standards in the *Discipline* along with other contemporary statements of doctrine. Two credits.

Second Semester, 1995-96

Mr. Williams

GM211 UNITED METHODIST STUDIES III: POLITY

One of the three required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. Two credits.

First Semester, 1994-95

Mr. Williams

Field Education



Field Education is an integral part of the theological curriculum. Its goals are fulfilled in cooperation with local churches, specialized ministries, and the various departments and disciplines of the Seminary community. It is the place where life and theology intersect in ministry. The program aims to expand students' vision of the church by exposing them to its mission and ministry in all the richness of their ecumenical, cross-cultural, and racial/ethnic dimensions. Finally to challenge students to consider various forms of ministry.

GOALS AND OBJECTIVES

Objectives for the Student

- ~ Experience and understand diverse forms of ministry
- ~ Deepen spiritual awareness
- ~ Confirm and clarify the sense of God's call
- ~ Develop theological knowledge and insight within a professional context
- ~ Develop and test creative forms of ministry

Objectives for the Seminary

- ~ Offer opportunities for spiritual growth and maturity
- ~ Recruit field education sites and train supervisors
- ~ Develop innovative internships
- ~ Train skilled, knowledgeable and professionally competent ministers and educators
- ~ Facilitate understanding, interaction, and cooperation between the seminary, congregations, and community agencies

PROGRAM

Students enter seminary at different places in their understanding of God's call in their lives. Some have a clear and specific sense of their vocation, others may

come with a renewed commitment to their Christian faith but searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences, which will take into account the various needs of students while at the same time providing an integrated and consistent program, are offered.

The Field Education program consists of supervised ministry internships in local churches and specialized ministry agencies, as well as participation in courses offered in various departments of the Seminary. Students will be especially encouraged to take courses which provide the skills and knowledge needed in their field education placements.

There are eight credits of required field education divided into three segments: 4 credits for the foundational course GM100-101; 2 credits for the summer internship between the junior and middle year; 2 credits for the academic year internship. A year long internship for 2 credits may be used by M.Div. students in place of the middle academic year placement requirement, but must be done after the completion of two years of theological education. Year long internships include student pastorates, assistantships, chaplaincies, and other types of ministry. Students are strongly encouraged to consider these opportunities for 9-12 month internships.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. M.Div. juniors may not register for field education placements, as course GM100,-101, One Ministry, Many Forms, which is taken over the junior year, is a prerequisite for all internships. One internship must be full time in the summer (10-12 weeks) and the other during the academic year (10-12 hours per week).

One internship must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

The philosophy of field education placement selection is flexible but directed. The purpose of the placements is to achieve the overall goals and objectives of the field education program for each student.

PLACEMENT OPPORTUNITIES FOR INTERNSHIPS

The Seminary attempts to locate the best sites possible for its students, and is constantly increasing its internship pool by the reviewing of new sites and

training of new supervisors. All field education internships are done in approved sites under the direction of certified supervisors. Students are encouraged to work in settings that differ from their own backgrounds.

Placements are available in over 350 sites with a pool of 275 churches of 30 different denominations (though the vast majority are PCUSA), located in rural, suburban and inner city settings, and in 36 specialized ministries including prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs. Clinical Pastoral Education opportunities are also available for field education credit.

Placements are located in New York City, Philadelphia, Newark, Elizabeth, Trenton, Princeton and environs, in rural and suburban areas within commuting distance from the Seminary during the academic year, and in many different states around the country in the summer.

The Field Education Office also provides opportunities for cross cultural, racial/ethnic, and international placements. There are several special opportunities for internships focused on urban ministry, ecumenical work, and teaching.

All students are required to have an initial interview with a member of the field education professional staff before starting their placement process, and all programs for M.Div. students must be planned with the approval of the Director of Field Education; and for M.A. students with the approval of the Assistant Director of the School of Christian Education.

REQUIREMENTS

In addition to hands-on ministry, readings, papers, written appraisals, and reports form a central part of the field education experience. The theological reflection and intentionality of the practical experience are enhanced by the student/supervisor evaluations and three student papers; the first on personal spiritual journey and call to ministry, the second paper on the form of ministry the student is interested in pursuing, and the third on the student's insights gained from a specific ministry experience in the summer field education. These papers form a three-part reflection on the student's future goals for ministry.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education advisor based on his/her denomination. These advisors are the field education consultants, the Assistant Director, plus the Assistant Director of the School of Christian Education, and the Program Assistant for the Asian-American Program. Students are required to have two meetings per year with their advisor: the first one in October to discuss their call and general objectives

in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination.

SUPERVISORS

All field education work is done under the direction of certified supervisors who are ordained ministers and professional church educators, or certified specialized ministers (including non-ordained professionals). These supervisors (over 300) have the necessary skills, experience, and sensitivity to provide the best possible educational opportunity for the students. They function not simply as administrative overseers but relate to the student as a spiritual mentor who reflects with the seminarian theologically about ministry. In addition, each supervisor must agree to become a part of the Field Education Partnership in Ministry Program, which includes participating in a continuing education program and several student/supervisor events at the Seminary.

EVENTS


The Office of Field Education plans and sponsors about sixteen major events for students and the community as a whole during the year, including special programs, training opportunities, spiritual retreats, and worship services. The leadership comes from the Seminary, community and church. Two events of note are a special worship and commissioning service for students and supervisors in September; and an end of the year "Shalom Meal" planned to honor all Field Education students, supervisors, and lay representatives who have been involved in the field education program during the current year.

FIELD EDUCATION SCHOLARSHIP PROGRAM

Field education is part of the degree requirement for M.A. and M.Div. students, hence a total of eight academic credits are given. In addition, many sites offer scholarships of over \$2000 for their internships. Currently, the Seminary is fortunate that it can offer some additional scholarships when a site cannot afford to pay them. However, field education should not be considered an extension of the Seminary's financial aid program, but as principally a part of the program of academic study.

Course descriptions for the foundational course GM100-101 and the supervised ministry internships are found on pages 129-132.

Opportunities for Specialized Study



SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials*--classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses*--classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic

load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRO-AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's Afro-American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the Afro-American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 64).

Advisers designated each year will be prepared to discuss with students the development of their programs.

The advisers for 1994-95 are Professors Julie A. Duncan and Carol L. Hess.

Fall Semester 1994 Offerings

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY Ms.
McVey

CH360 HISTORY OF WOMEN IN THE CHURCH: RENAISSANCE AND
REFORMATION Ms. Douglass



Carol Lakey Hess

CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN
EUROPE Mr. Deming

Spring Semester 1995 Offerings

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN
HISTORY Ms. McKee

EC422 WOMEN, RELIGION, AND CULTURE IN AFRICA Ms. Oduyoye

ED224 EDUCATIONAL MINISTRY WITH ASIAN AMERICAN WOMEN Ms.
I.S. Lee

ED375 TEACHING THE BIBLE AS LIBERATING WORD Ms. Hess and Ms.
Sakenfeld

ET335 FAMILY LIFE, FAITH, AND SOCIETY Mr. Stackhouse

ET348 ISSUES IN HUMAN SEXUALITY Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor

- OT375 TEACHING THE BIBLE AS LIBERATING WORD Ms. Sakenfeld and Ms. Hess
- TH465 FEMINIST AND WOMANIST THEOLOGIES Mr. Taylor and Ms. Duff
- TH381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE Mr. Migliore

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser (Professor Fenn or Professor Capps), students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary course or seminar offered each spring term (i.e., one that is cross-listed in Church and Society and Pastoral Theology).



LAURENA KETZEL KERBER

Religion and Society Program



PROFESSORS: R.K. Fenn, P.J. Paris, C.A. Ryerson III, M.L. Stackhouse

ASSOCIATE PROFESSORS: N.J. Duff, M.K. Taylor

The Religion and Society program focusses primarily on the social aspects of religious experience and the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.

Fall Semester 1994 Offerings

- CH380 EUROPEAN CHRISTIANITY IN AN AGE OF REVOLUTION,
ROMANTICISM, AND REFORM Mr. Deming
- CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN
EUROPE Mr. Deming
- CS201 RELIGION AND SOCIETY Mr. Fenn
- CS230 TIME, RELIGION, AND SOCIETY Mr. Fenn
- ED220 SOCIOCULTURAL FOUNDATIONS OF CHRISTIAN EDUCATION Ms.
Hess
- ET335 FAMILY LIFE, FAITH, AND SOCIETY Mr. Stackhouse
- ET348 ISSUES IN HUMAN SEXUALITY Ms. Duff
- ET375 HUMAN RIGHTS: ETHICAL UNIVERSALS AND SOCIAL
PARTICULARS Mr. Stackhouse
- ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR. Mr. Paris
- HR341 BUDDHISM Mr. Ryerson
- HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD Mr. Ryerson
- HR935 TRADITIONAL RELIGIONS AND MODERNIZATION Mr. Ryerson
- TH475 CULTURAL ANTHROPOLOGY AND THEOLOGY Mr. Taylor
- TH480 POPULAR CULTURE AND THEOLOGY Mr. Taylor

Spring Semester 1995 Offerings

- CS223 CHURCH, COMMUNITY, AND NATION Mr. Fenn
- CS381 CHURCH AND COMMUNITY SEMINAR Mr. Fenn
- ET315 CHRISTIAN THINKING ABOUT MORAL DECISION Mr. Paris
- ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER Ms. Duff
- ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY Mr. Paris
- ET465 FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor
- ET490 MODERN SOCIAL CHRISTIANITY IN AMERICA Mr. Stackhouse
- HR220 ENCOUNTER OF CHRISTIAN FAITHS WITH OTHER FAITHS Mr.
Ryerson
- HR320 FAITHS AND FUNDAMENTALISMS Mr. Ryerson
- TH465 FEMINIST AND WOMANIST THEOLOGIES Mr. Taylor and Ms. Duff

Program in Mission, Ecumenics, and History of Religions

PROFESSORS: A. Neely, M. Oduyoye, C.A. Ryerson III

The Ecumenics, Mission, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- ~ History of Christian Missions, historical and contemporary
- ~ Study of one or more non-Christian religions
- ~ Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- ~ Christian theology, including "Third World" theologies, in mission context
- ~ Christian social ethics as a dimension of the church's worldwide witness
- ~ The ecumenical dimension of Christianity, historical and contemporary
- ~ Theories and themes of the study of the History of Religions and their relation to theology
- ~ Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at least one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.



Courses appropriate to a concentration in this area include:


Fall Semester 1994 Offerings

- CH342 PROTESTANT WORSHIP; ECUMENICAL HISTORY Ms. McKee
 EC315 WORLD HUMAN NEED AND THE CHRISTIAN RESPONSE Mr. Neely
 EC355 THE ECUMENICAL MOVEMENT IN THE TWENTIETH CENTURY
 Mr. Neely
 EC420 MISSIOLOGICAL ISSUES IN AFRICAN CHURCH HISTORY Ms.
 Oduyoye
 EC421 RELIGION IN AFRICAN LITERATURE Ms. Oduyoye
 HR341 BUDDHISM Mr. Ryerson
 HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD Mr. Ryerson
 HR935 TRADITIONAL RELIGIONS AND MODERNIZATION Mr. Ryerson

Spring Semester 1995 Offerings

- EC422 WOMEN, RELIGION, AND CULTURE IN AFRICA Mr. Oduyoye
 EC423 CONTEMPORARY CHRISTIAN THEOLOGY IN AFRICA Ms. Oduyoye
 HR220 ENCOUNTER OF CHRISTIAN FAITHS WITH OTHER FAITHS Mr.
 Ryerson
 HR320 FAITHS AND FUNDAMENTALISMS Mr. Ryerson

The School of Christian Education



Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

THE DEGREE OF MASTER OF ARTS IN CHRISTIAN EDUCATION

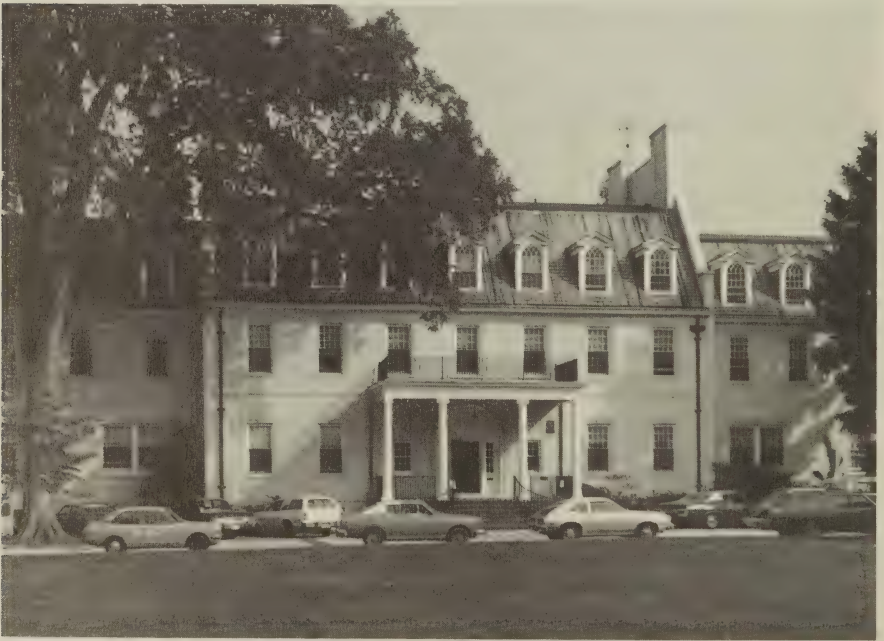
The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Vocations and Admissions
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803


THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 149 for additional information concerning the resources of this facility.



Tennent Hall — Acquired in 1943

Resources and Services



LIBRARY RESOURCES

Robert E. Speer Library

LIBRARIAN: James F. Armstrong

ASSOCIATE LIBRARIAN: James S. Irvine

TECHNICAL SERVICES: James S. Irvine, Daniel K. McKeon, Paul R. Powell,
Donna R. Schleifer

COLLECTION DEVELOPMENT: Donald M. Vorp

SERIALS: Julie E. Dawson

REFERENCE: Katherine A. Skrebutenas

INFORMATION RESEARCH: Richard E. Whitaker

ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris

REIGNER READING ROOM: Sarita Ravinder

The main library complex consists of two connected buildings that function as a single entity. The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, three medium sized classrooms, and meeting space for committees and outside groups. The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 350,000 volumes and 250 readers. Along with the Special Collections and Information Research Departments, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G.



Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, this facility has space for over 10,000 volumes and for an extensive collection of curriculum materials, filmstrips, tapes, records, pictures, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

Taken together, the two facilities offer substantial resources for theological study and research at all levels. They now contains over 475,000 bound volumes, pamphlets, and microfilms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson. It currently receives about 2,100 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective of the library is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the library is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to

regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature.

SUPPORT

The library is supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on cardkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

The Library's local borrowing area includes most of New Jersey, together with portions of metropolitan New York and Philadelphia. Access or borrowing privileges may be extended to qualified persons within that area upon approval of the Librarian. Students who leave the community to continue their research elsewhere are required to return all library materials before departure. Persons



holding a Seminary identification card may borrow without charge. For others, a modest annual fee is imposed, which in some instances may be prorated.

Online access to the catalog is provided through the NOTIS information system. Public terminals are located in the lobby and several other places throughout the building. In addition, persons who have computers with compatible modems may dial into the catalog on regular telephone networks.

CD-ROM implementations of *Religion Indexes* and *Dissertation Abstracts* are available on the campus network, which also provides electronic mail capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

MEDIA RESOURCES CENTER

DIRECTOR OF EDUCATIONAL COMMUNICATIONS AND TECHNOLOGY: Wayne R. Whitelock

MEDIA PRODUCTION COORDINATOR: Joicy R. Becker-Richards

MEDIA SERVICES SUPERVISOR: John L. Cooper

STUDIO OPERATIONS ENGINEER: Christopher J. Floor

STUDIO MAINTENANCE ENGINEER: Bobby Marshall, Jr.

Support Services

The Media Resources Center is located on the ground and lower levels of Templeton Hall. Radio and television production facilities, graphic and photographic arts, audiovisual support services, instructional media consultation, and curriculum development programs are offered to members of the Seminary faculty, administration, and Seminary community.

Resource Collection

A resource collection of approximately 8,000 audio and video titles provides access to lectures, sermons, and other significant theological events, many preserved in their original form. Private review facilities and catalogs of the collection are available. Copies may be requested at minimal cost. Descriptive listings from major media distributors and resource publishers are also available.

Learning Opportunities

Instructional opportunities for the exploration of the use of media resources in ministry have been provided as part of the media program for over 30 years. Through the Student Media Project program, students electing to prepare

media based class assignments and course materials with the approval of their instructors are provided access to media facilities, equipment, and instruction. Interested students should contact the Media Production Coordinator for more information about the program and application procedures. A campus cable network, broadcasting on Channel 12, provides students an opportunity to gain hands-on experience in the production of religious mass media. Several paid student media staff positions are offered for those interested in an in-depth exposure to the media disciplines.

COMPUTER RESOURCE CENTERS

TEMPLETON HALL (LL3) — The Computer Resource Center, located in Room LL3, provides IBM and MACINTOSH personal computers and laser printers for use by members of the Seminary community. WordPerfect and Microsoft Word are available on MAC, DOS, and WINDOWS. The CRC coordinator is available at Templeton Hall to assist in problem solving, training, and evaluation of software. Internet (E-mail only) is now available at this site.

CN CENTER — IBM and MAC computers are available for use in the Charlotte Newcombe Center at the Charlotte Rachel Wilson Apartments. Printing is now available at this site.

SPEER LIBRARY — IBM computers and a laser printer are available in Speer Library. Word processing packages available at this site are WordPerfect, Microsoft Word, and Nota Bene. Full Internet services and communication software for dial-up are free to students and faculty.



THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering and mailing of books. Regularly enrolled students may use their in-store account to charge book purchases. Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. VISA, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store and hours of operation are increased during the first three weeks of each semester to accommodate the high demand for books.

DIRECTOR OF ALUMNI/AE AFFAIRS AND PLACEMENT

The Director of Alumni/ae Affairs is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized list of all former students containing information on their degrees and current addresses. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1915 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. As members of the Alumni/ae Association, they receive the *Alumni/ae News*, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting at the same time of the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduat-

ing seniors. The chapter gatherings provide a setting for Seminary faculty and administration to meet with alumni/ae.

The officers of the association serve a two-year term. Currently serving are: *President*, Audrey Lynn Schindler (class of 1986) of Alpharetta, Georgia; *Vice President*, Otha Gilyard (class of 1974) of Kalamazoo, Michigan; *Secretary*, Clarence V. (Bo) Scarborough (class of 1971) of Memphis, Tennessee.

Placement

The Director of Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies, and other aids to the placement process.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the purposes of the institution. The public is kept informed of the many services of the Seminary community which are available to them and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications produces a quarterly magazine for alumni/ae (*Alumni/ae News*) and a quarterly magazine for friends of the Seminary (*The Princeton Spire*). In addition, the office works with other departments to produce brochures and print advertising for recruitment, development, and the interpretation of specific programs. The director works to create an image of Princeton Seminary in its printed publications which is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Tuition, Fees, and Payments

TUITION AND FEES FOR 1994-1995¹

Application Fee \$ 35.00

Tuition²

a. Candidates for the M.Div. and M.A. Degrees

Annual full time tuition (based on fiscal year:

July 1, 1994 - June 30, 1995) 6,250.00

This fee covers up to 34 credits which may be taken according to any one of the following applicable patterns:

1. Summer (Language or CPE)	6 credits	1560.00
Autumn Semester	12-16 credits	2345.00
Spring Semester	12-16 credits	2345.00
2. Summer (Field Education)	2 credits	520.00
Autumn Semester	12-16 credits	2865.00
Spring Semester	12-16 credits	2865.00
3. Autumn Semester	12-17 credits	3125.00
Spring Semester	12-17 credits	3125.00
4. Internship Tuition	3 credits	780.00
Autumn 1995-96	12-16 credits	2735.00
Spring 1995-96	12-16 credits	2735.00 ³

¹ All Seminary charges and fees are payable in U.S. funds.

² Full time students include: M.Div. and M.A. candidates who began their programs prior to June 1, 1992, who are enrolled for a minimum of 10 credits; M.Div. and M.A. candidates who began their programs after June 1, 1992, Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Students enrolled less than full time (*part time*) are charged by the credit (this is also referred to as the "Special Student rate").

³ Autumn and spring rates subject to change according to tuition rate in effect.

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time (interns are considered full time for the duration of the internship, provided the internship is being used to fulfill a field education requirement); however, a student taking no more than 12 credits per semester will not complete the program in the expected six full time semesters (or four full time semesters in the case of an M.A. candidate). M.Div. and M.A. students enrolled for more than 34 credits in the annual tuition period will be charged the part time rate of \$275 for each credit over 34.

b. Candidates for the Th.M. Degree

Annual tuition for the program completed in one academic year (autumn and spring semesters) 6,250.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part time rate of \$275 for each credit over 24.

c. Candidates for the Ph.D. Degree

1. Annual tuition for a minimum of two years of resident study 6,250.00

2. Annual continuation fee 500.00

(Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the Special Student rates for courses taken for academic credit.)

d. Candidates for the D.Min. Degree⁴

1. Tuition for basic program, exclusive of special workshop fees 6,600.00

2. Continuation Fee 500.00

(Assessed as of September 1, for each year of candidacy beyond three. Applicable to candidates who matriculated prior to September 1991.)

⁴D.Min. tuition is payable in four installments: \$600 upon acceptance of admission; \$2,000 to be paid 60 days prior to each workshop. Failure to pay the \$2,000 installment at the appropriate time will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

⁵Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge.

e. Students taking courses for academic credit on a part time basis, whether or not candidates for a Seminary degree ⁵ Per credit	275.00
f. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attend- ing classes, during either the fall or spring semester, on a non-credit basis), per credit	100.00
g. Annual tuition for Interns ⁶	100.00
Late Registration Fee ⁷	75.00
Annual Current Fees	
a. Comprehensive fee (charged to all full-time ⁸ students; covers student publications, student organizations, McCosh Infirmary, and counseling services)	350.00
b. Basic fee (charged to all part-time ⁹ students and interns; covers student publications and organizations, but does not cover infirmary services, counseling, or health insurance)	110.00
c. Deferred Payment Fee (charged to any student account with a remaining balance on the first day of classes of each semester)	30.00
d. Annual student health insurance premium	600.00 ¹⁰
Graduation Fee	
a. Candidates for Ph.D. and D.Min. degrees	65.00
b. Candidates for all other degrees and certificates	15.00
Transcripts and Ph.D. Dossiers	
a. Transcripts, each	2.00
b. Dossiers, each	3.00
I.D. Card Replacement Fee	10.00 ¹¹
Student Mail Box Key Replacement Fee	5.00

⁶This is the basic Internship tuition charge. This fee is relevant to only those students who began their M.Div. candidacy prior to July 1992.

⁷Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

⁸See note 2.

⁹See note 2.

¹⁰Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

¹¹This fee is raised by increments of \$5.00 each time a card must be replaced.

An orientation fee of \$35.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is \$10.00.

ROOM AND BOARD DURING REGULAR YEAR

Housing Deposits/Security Deposits

A \$100 deposit will be assessed of all incoming and returning students, in order to reserve Seminary housing. This deposit will be credited to the student's account for the semester forthcoming. In addition to the housing deposit, each dormitory resident shall be assessed a security/damage deposit of \$100, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned at the time the housing lease is terminated after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board \$3,900.00

Rooms in the Seminary dormitories are furnished with bedframe, mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories. Students who occupy Seminary accommodations are required to be enrolled for a full-time program throughout the period of residence and to take their meals in the Mackay Campus Center.

A drawing for choice of rooms for current residents in the dormitories is held in April, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments (Students with One or More Dependents)

One-Bedroom Units	\$305.00
Two-Bedroom Units	390.00
Three-Bedroom Units	465.00

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Housing Officer
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Board payment covers three meals a day (two meals on Sunday) during periods when the Seminary is in session. Services under the plan begin with breakfast on Wednesday, September 14, 1994, and conclude with the evening meal on Saturday, May 13, 1995. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 23, and resumed for breakfast on Monday, November 28.
2. Christmas Recess: suspended after the noon meal on Friday, December 16, and resumed for breakfast on Tuesday, January 3.
3. Inter-Semester Recess: suspended after the evening meal on Wednesday, January 18, and resumed for breakfast on Wednesday, January 25.

4. Easter Recess: suspended after the evening meal on Tuesday, April 11, and resumed for breakfast on Monday, April 17.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. The Easter recess
5. All weekends during the period after Commencement until the board plan recommences in the fall. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Field education students who are absent from the Seminary at least two full days each weekend on assignments certified by the Office of Field Education will receive a credit of \$23.40 for each weekend during which the board plan is in effect.

Students seeking to be excused for medical reasons from board in the dining hall must provide documentation in the form of a letter from a medical doctor citing the medical problem and diet prescribed. The letter must be submitted to the Director of Student Financial Aid prior to the beginning of the term for which this exemption is requested.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Housing Officer.

HEALTH CARE

McCosh Infirmary

Full time students of the Seminary, or part time students who elect to pay the McCosh infirmary fee, should utilize the Princeton University infirmary when they require medical attention.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered 24 hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is

made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infirmary. In the latter case, an adjustment will be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the Summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of \$3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed \$25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

John Hancock Plan

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary has arranged a major medical insurance program for its full-time students through John Hancock. This plan is designed to cover most or all of the usual cost of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is mandatory for all full-time students of the Seminary (see the definition in the note at the foot of page 156) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Infirmary. The cost for students to enroll in the John Hancock Insurance plan for 1994-95 will be \$600. Dependents may be included for an additional fee. For more information about the John Hancock plan for PTS students, please call National Student Services at 1-800-345-1335.

PAYMENT OF ACCOUNTS

Charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester*. Rental for Stockton Street and Charlotte Rachel Wilson accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person at the bursar's window adjacent to the Business Office in the Administration Building.

A handling charge of \$10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Payment Plans

In the cases of charges payable at the beginning of the semester, the student may either (a) make payment in full before the first class day of the semester, in which instance no service fees will be assessed, or (b) elect the deferred payment plan. Any student wishing to be on the deferred payment plan may do so, by contacting the Bursar and filling out a form. An estimated total cost, including book charges, will be calculated based upon the student's registration. The amount due will be divided into three equal installments. The first payment will be due on or before the first day of classes. The following two will be due by the end of the last business day in October and November, for the fall term, and February and March, for the spring term. As this billing is based on an estimated charge, the student will be billed for the actual amount due on the November statement in the fall and on the March statement in the spring. If the estimate creates a credit balance, the student will be given a refund at the end of the semester. The payment plan for D.Min. students is outlined on page 152. *Special and unclassified students (those persons not in a degree program), together with auditors, are responsible for payment in full on the first day of the term.*

A service charge at a periodic rate of 1.5% per month (which represents an annual rate of 18%) will be assessed on all unpaid accounts. In the case of the deferred payment plan, the service charge is applied at the end of the month to the amount scheduled to be due for that month.

Where monthly rentals are overdue, a service charge of \$5.00 will be assessed on the fifteenth day of each month.

A student's preliminary registration for a new semester will be cancelled after the fifth business day following the due date of the last deferred payment

installment, unless the Registrar receives certification from the Business Office that all accounts for earlier semesters have been satisfied. No degree may be awarded by the Seminary or transcript issued unless the student has met all financial obligations to the institution.

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

- 1. Tuition:
 - During first 11 class days of semester 20%
 - During next 14 class days of semester 50%
 - Thereafter 100%
- 2. Room and Board [weekly rates, subject to change] \$125

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Grants"* on page 166.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, and the cost of room and board, will total approximately \$10,500 annually. A single student will find that his or her other expenses during the academic year, exclusive any of vacation expenditures and transportation, will be about \$3,390.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Housing Officer regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated need to full-time students enrolled in either the M.Div. or M.A. program. To assist the Seminary

in assessing the individual's need for PTS grant aid, students are required to complete the GAPSFAS form and the PTS Student Financial Aid Application provided by the Admissions Office. These forms can also be obtained directly from the Financial Aid Office. The Director of Student Financial Aid will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its PTS grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 1994-95 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of tuition and comprehensive fee.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to students (with high student loan debt) who are either single parents or married with children (whose spouse is unemployed or underemployed). Eligible students may receive up to \$3000 in additional grant aid through the EFN program. Consult the Student Financial Aid Handbook for eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of \$5,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of \$10,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a maximum of four academic years (8 semesters). More details on funding a doctoral program will be found in the Ph.D. supplement.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of studies. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment or a funded field education placement during the summer. These positions can be secured through the Office of Field Education during both the summer and the academic year (except in the case of first-year students).

Other sources of income include employment in the Seminary dining hall, library, book agency, administrative offices, and other on-campus positions. The Personnel Office and the Office of Student Financial Aid assist students in finding these positions. As a service to Seminary spouses, these offices annually publish a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook*. *Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Student Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for grant or loan assistance from the Vocation Agency of the Presbyterian Church (U.S.A.) Financial Aid for Studies Unit. Grant and loan applications are made through the Office of Student Financial Aid at PTS.

Certain other denominations, such as the United Methodist Church, also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Title IV federal financial aid (Federal Stafford, Federal Perkins, and Federal Work-Study) are also available to eligible Princeton Seminary students. Students must complete the Free Application for Federal Student Aid (FAFSA), meet federal standards of eligibility and maintain "satisfactory academic progress." For more information about federal aid opportunities and the application process, please contact the Director of Student Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 8.25%. Repayment, and the assessment of interest, do not begin until the student has completed full-time study, except for the unsubsidized Stafford Loan program for which interest begins to accrue from the date the loan is made. Additional loans are *not* recommended when college and seminary academic indebtedness reaches \$12,000.

Additional information

More detailed written information from the Office of Student Financial Aid concerning the aid programs administered by the Seminary is available upon

request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Student Financial Aid includes:

- ~ Guides to Alternative Sources of Financial Aid
- ~ John Hancock Student Health Insurance Program
- ~ Guide to Student/Spouse Employment
- ~ Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Affairs and Placement.



KRYSTIN GRANBERG

Scholarships, Fellowships, and Awards



FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus \$900) to prospective students in the Master of Divinity or Master of Arts programs on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended to the President through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain an outstanding academic record at the Seminary.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus \$900) will be awarded to prospective students in the Master of Divinity or Master of Arts program on the basis of outstanding academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain a high level of academic achievement at Princeton Seminary.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the *Ph.D. Supplementary Announcements*, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One fellowship for doctoral work in Old Testament may be awarded for up to four years of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly promise by the professors in Old Testament. The maximum stipend for the fellowship is \$10,000 per year plus tuition.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of \$5512.50, covering 450 hours of service during the academic year. A fellow on half-time appointment receives taxable remuneration of \$2756.25 and performs 225 hours of service. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed the first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Student Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803
Fax (609) 942-2973

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in

New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of \$2,500 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.
2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.
3. The candidate must present for regular academic credit a thesis in a specified field. The thesis shall not have been previously evaluated by any member of the faculty. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the spring semester.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr.

Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tuebingen Exchange Fellowship

Through an arrangement with the University of Tuebingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by March 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1994-95. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1994-1995 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899-1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR - HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831-1910), an honored minister and historian of the Calvinistic-Meth-

odist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941, there has been established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of

1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE REVEREND WILLIAM ALFRED BYRD PRIZE

In 1987, Mr. Franz A. Byrd established the Reverend William Alfred Byrd Prize in memory of his father, a distinguished alumnus of the Seminary in the class of 1894. Annually the prize is awarded to the graduating senior who has contributed in an outstanding way to the Seminary community during his or her student days.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY
Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes

the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope and the Reverend James L. Mechem, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. Seven hundred fifty dollars will be given for the best exegesis of a passage of the New Testament. The passage for 1994-1995 is: Acts 28:23-31: Paul's Missionary Speech Concerning Jews and Gentiles.

Seven hundred fifty dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1994-95 is: "Prophecy and Fulfillment."

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in Biblical Theology has been established in memory of her father, Dr. John Finley McLaren. The sum of \$300 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1994-95 is: "Human Faith and the Faithfulness of God."

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.



KEITH KERBER

Events, Activities, and Publications



STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- ~ To coordinate student activities and concerns
- ~ To represent the students in contacts with the faculty and administration
- ~ To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Six lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance

with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1994-95 will be delivered by Dr. Peter S. Hawkins, Professor of Religion and Literature, at Yale Divinity School the week of February 6, 1995.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. Dr. Somen Das, Principal of Bishop's College in Calcutta, India, is scheduled to deliver the Students' Lectureship on Missions on October 3-5, 1994.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." Dr. Shirley C. Guthrie, Jr., J.B. Green Professor of Systematic Theology at Columbia Theological Seminary, will give the Warfield Lectures for 1994-95 the week of March 20, 1995.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. Dr. Jon D. Levenson, Albert A. List Professor of Jewish Studies at Harvard University Divinity School, will give the Alexander Thompson Lecture for the 1994-95 academic year on March 8, 1995.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr.



GINA HILTON

Frederick Neumann (1899-1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms.

THE DONALD MACLEOD – SHORT HILLS COMMUNITY CONGREGATIONAL CHURCH PREACHING LECTURE SERIES

An endowed lectureship in preaching has been established at the Seminary by the Community Congregational Church of Short Hills, New Jersey, in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship Emeritus. Inaugurated in October 1992, the Macleod Lecture Series will feature, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. These lectures will next be offered October 19-20, 1994, by Dr. David L. Bartlett, Lantz Professor of Preaching at Yale University Divinity School.

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bulletin* is

distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

ALUMNI/AE NEWS

Issued four times a year by the Office of Communications/Publications *Alumni/ae News* is distributed without charge to all former students of Princeton Seminary. The magazine features articles on campus events, the developing program of the Seminary, and the activities of graduates and members of the current Seminary community.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 1993 – May 1994



Visiting Scholars

E. Theodore Bachmann, Ph.D.
PRINCETON JUNCTION, NEW JERSEY

Carl H. Geores, B.D.
MONMOUTH, MAINE

Elizabeth A. Gerle, M.A.
LIDINGO, SWEDEN

Michael E. Goodich, Ph.D.
HAIFA, ISRAEL

Theodore O. Granberg, D.Min.
BEACH HAVEN, NEW JERSEY

Graeme M. Griffin
PARKVILLE, AUSTRALIA

Youtha C. Hardman-Cromwell, Ph.D.
WASHINGTON, D.C.

Peter Horsfield, Ph.D.
PARKVILLE, AUSTRALIA

Fisher H. Humphreys, Th.D.
BIRMINGHAM, ALABAMA

Arthur J. Kamitsuka, Ph.D.
NEW YORK CITY, NEW YORK

Howard Clark Lee, Ph.D.
PHILADELPHIA, PENNSYLVANIA

Yong Soo Koh, Ed.D.
SEOUL, KOREA

William H. Lazareth, Ph.D.
PRINCETON, NEW JERSEY

J. Cecil McCullough, Ph.D.
BELFAST, NORTHERN IRELAND

Miriam Murphy, S.N.D., Ph.D.
PRINCETON, NEW JERSEY

George P. Smith II, J.D.
WASHINGTON, D.C.

R. David Steele, S.T.D.
SAN RAFAEL, CALIFORNIA

Michiel U. Strauss, M.Th.
BLOEMFONTEIN, SOUTH AFRICA

Károly Tóth, Dr. Theol.
BUDAPEST, HUNGARY

Jakub S. Trojan, Th.D.
PRAGUE, CZECH REPUBLIC

John A. Vissers, Th.D.
NEWMARKET, ONTARIO, CANADA

Ting Ting Yan, B.A.
STONY POINT, NEW YORK

Shi (Ke-Ming) Yang
BEIJING, CHINA

Leslie Ziegler, Th.D.
BANGOR, MAINE

Degree Candidates



CANDIDATES FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Enrolled 1993-1994

Esther Evelyn Acolatse

KETA-KEDZI, GHANA

B.A. (Hons), University of Ghana, 1989

M.T.S. Harvard Divinity School, 1992

Elisa Villanueva Bernal

QUEZON CITY, PHILIPPINES

A.B., University of St. Thomas, Philippines, 1986

M.Div., Asia-Pacific Nazarene Theological

Seminary, 1989

Sally Ann Brown

BETHLEHEM, PENNSYLVANIA

A.B., University of Michigan, 1973

M.Div., Gordon-Conwell Theological Seminary,
1976

Willette Alyce Burgie-Gipson

PRINCETON, NEW JERSEY

B.S., Boston University, 1980; M.S.W., 1983

M.Div., Colgate Rochester/Bexley Hall/Crozer,
1988

Richard Ernest Burnett

BLACK MOUNTAIN, NORTH CAROLINA

A.B., King College, Tennessee, 1985

M.Div., Princeton Theological Seminary, 1988

William S. Campbell

ACWORTH, GEORGIA

B.B.A., University of Notre Dame, 1970

M.A., St. Michael's College, Vermont, 1990

Frances C. Carver

AUSTIN, TEXAS

B.S., Harding University, 1986

M.Div., Austin Presbyterian Theological
Seminary, 1992

Gregory Carl Faulkner

RAINSVILLE, ALABAMA

B.A., Whitman College, 1986

M.Div., Princeton Theological Seminary, 1991;
Th.M., 1992

Peter Gavin Ferriby

SUMMIT, NEW JERSEY

A.B., Hope College, 1976

M.Div., Princeton Theological Seminary, 1980

Anna Carter Florence

NEW YORK CITY, NEW YORK

A.B., Yale University, 1984

M.Div., Princeton Theological Seminary, 1988

Jennifer Ann Gage

STATEN ISLAND, NEW YORK

B.A., Vassar College, 1990

M.Div., Princeton Theological Seminary, 1993

Johanna Maria Griesel

JOHANNESBURG, SOUTH AFRICA

B.A., University of Pretoria, 1987; B.D., 1990

Th.M., University of Stellenbosch, 1991

Kathleen M. Griffin

PASADENA, CALIFORNIA

B.A., Smith College, 1986

M.Div., Fuller Theological Seminary, 1993

Michael Gary Harvey

SAN JOSE, CALIFORNIA

B.A., Concordia College, 1980

M.Div., Yale University Divinity School, 1985

A.M., Brown University, 1987

Paul Rely Heins

AIEA, HAWAII

B.A., Lewis and Clark College, Oregon, 1987

M.Div., Princeton Theological Seminary, 1991;

Th.M., 1992

Glory Jothi

TRICHUR, KERALA, INDIA

B.A., University of Calicut, 1981

M.Div., Pittsburgh Theological Seminary, 1992

Th.M., Princeton Theological Seminary, 1993

Hyun Sook Kim

SEOUL, KOREA

B.A., Yonsei University, 1989; M.A., 1991

M.A., Princeton Theological Seminary, 1993

Joon-Sik Kim

SEOUL, KOREA

B.E., Seoul National University, 1979; M.E., 1986

M.T.S., Harvard Divinity School, 1992

John Douglas Kuentzel

BADIN, NORTH CAROLINA

A.B., Catawba College, 1974

M.A., Presbyterian School of Christian
Education, 1982

M.Div., Union Theological Seminary, Virginia,
1984

Lake Lambert III

HENDERSONVILLE, TENNESSEE

B.A., Emory University, 1989

M.T.S., Candler School of Theology, 1991

David Paul La Montagne

SPOKANE, WASHINGTON

B.A., Whitworth College, 1988

M.Div., Princeton Theological Seminary, 1992

Debra Duke Mosier

CRANBURY, NEW JERSEY

A.B., Dartmouth College, 1984

M.Div., Princeton Theological Seminary, 1993

Maria Susanna Odendaal

STELLENBOSCH, REPUBLIC OF
SOUTH AFRICA

B.A.(Hons), University of Stellenbosch, 1985

B.Th., 1988; Th.M., 1992

Lalsangkima Pachuau

AIZAWL, MIZORAM, INDIA

B.A., North Eastern Hill University, 1984

B.D., Serampore University, 1989

Th.M., Princeton Theological Seminary, 1990

Kevin Park

SCARBOROUGH, ONTARIO, CANADA

B.A., University of Toronto, 1988

M.Div., Knox College, Toronto, 1992

Th.M., Princeton Theological Seminary, 1993

Stephen Joseph Quinlan

MEMPHIS, TENNESSEE

A.B., Mid-South Bible College, 1984

M.Div., Princeton Theological Seminary, 1987

Walter Mark Ralls

HIGH POINT, NORTH CAROLINA

B.A., University of North Carolina, 1988

M.Div., Duke University Divinity School, 1991

Kevin Reilly

LYNCHBURG, VIRGINIA

B.A., Liberty University, 1990

M.Div., Princeton Theological Seminary, 1993

Marianne Okkema Rhebergen

OAK PARK, ILLINOIS

B.A., Lafayette College, 1975

M.Div., Union Theological Seminary, New York,
1978

Henry Wolfgang Rietz

HONOLULU, HAWAII

B.A., Grinnell College, 1989

M.Div., Princeton Theological Seminary, 1992

Tyrone Cass Ross

RALEIGH, NORTH CAROLINA

B.A., North Carolina State University, 1989

M.Div., Princeton Theological Seminary, 1992

Carolyn May Schneider

CHICAGO, ILLINOIS

B.A., Concordia College, New York, 1985

M.Div., Lutheran School of Theology, Chicago,
1992

Christoph Onno Schroeder

LUBECK, GERMANY

Dipl., University of Tuebingen

Th.M., Princeton Theological Seminary, 1992

Thomas ShineTHIRUVANANTHAPURAM, KERALA,
INDIA

B.D., Serampore University, 1978; M.Th., 1984

Elna Kristina Solvang

CHICAGO, ILLINOIS

B.S., University of Hartford, 1977

Lutheran School of Theology, Chicago

Wonmo Suh

SEOUL, KOREA

B.A., Seoul National University, 1986

M.Div., Presbyterian College and Theological
Seminary, Seoul, 1989**Arthur M. Sutherland**

NEW HAVEN, CONNECTICUT

B.A., Harding University, 1982

M.Div., Yale University Divinity School, 1991;
S.T.M., 1992**Beth LaNeel Tanner**

ST. LOUIS, MISSOURI

B.S., Purdue University, 1983

M.Div., Eden Theological Seminary, 1993

Charles Aden Wiley

DURHAM, NORTH CAROLINA

A.B., Davidson College, 1984

M.Div., Duke University Divinity School, 1993

*Other Current Candidates***Craig D. Atwood**

B.A. University of North Carolina, 1983

M.Div., Moravian Theological Seminary, 1987

Johnny Butros Awwad

B.Th., Near East School of Theology, 1986;

M.Div., 1988

Michelle Joanne Bartel

A.B., Calvin College, 1986

M.Div., Princeton Theological Seminary, 1990

Steven Richard Bechtler

A.B., Oral Roberts University, 1982; M.A., 1984

M.Div., Fuller Theological Seminary, 1986

Roberto Bittencourt, Jr.

Th.B., Word of Life Biblical Seminary, 1978

M.Div., Columbia Theological Seminary, 1989

Th.M., Princeton Theological Seminary, 1991

Walter Carroll Bouzard, Jr.

B.A., University of Texas at Austin, 1976

M.Div., Luther Northwestern Theological
Seminary, 1980; Th.M., 1988**Nancy Ruth Bowen**

A.B., University of California, San Diego, 1978

M.Div., School of Theology at Claremont, 1985

Craig Douglas BowmanA.B., University of California, Santa Barbara,
1974

M.Div., Princeton Theological Seminary, 1990

Scott Arthur Bruzek

A.B., Stanford University, 1979

M.Div., Concordia Seminary, St. Louis, 1985

Bonnie Lee Leslie Burnett

A.B., McMaster University, 1974

M.Div., Atlantic School of Theology, 1977

Th.M., Princeton Theological Seminary, 1982

Carlos F. Cardoza-Orlandi

B.A. University of Puerto Rico, 1985

M.Div., Evangelical Seminary of Puerto Rico, 1987

Kimberly Parsons Chastain

A.B., College of Wooster, 1980

M.Div., Pittsburgh Theological Seminary, 1985

Yang-en Cheng

B.A., National Chung-Hsing University, 1979

M.Div., Taiwan Theological College, 1984

Wai-Tung Cho

Dipl., Hong Kong Baptist College, 1986

M.Div., Hong Kong Baptist Theological
Seminary, 1987**Carol Jean Cook**

A.B., Hope College, 1976

M.A., Michigan State University, 1982

M.Div., Princeton Theological Seminary, 1985

Kenda Creasy Dean

B.S.Ed., Miami University, Ohio, 1980; M.A. 1982

M.Div., Wesley Theological Seminary, 1988

Kathryn Lee De Witt

B.A., Hope College, 1985

M.Div., Colgate Rochester/Bexley Hall/Crozer,
1988

Elisa Carol Diller

A.B., University of Delaware, 1977
M.Div., Princeton Theological Seminary, 1987

Susan Jane Dunlap

A.B., University of California, San Diego, 1978
M.Div., Princeton Theological Seminary, 1981

Bradley James Elliot

A.B., Houghton College, 1986
M.Div., Princeton Theological Seminary, 1990

Eric Eugene Elnes

B.A., Whitman College, 1986
M.Div., Princeton Theological Seminary, 1991

Brian Janeway Fitzgerald

B.A., Bethel College, Indiana, 1984
M.Div., Lutheran School of Theology, Chicago,
1988

David Milton Freedholm

B.A., Gustavus Adolphus College, 1983
M.Div., North Park Theological Seminary, 1988

Mark Keith George

A.B., University of Washington, 1984
M.Div., Princeton Theological Seminary, 1989

Theodore Alexander Gill, Jr.

A.B., University of Wisconsin, Madison, 1972
M.Div., Princeton Theological Seminary, 1975
M.Litt., University of Oxford, 1984

Michael Thomas Girolimon

B.A., Central Bible College, 1981
M.A., Assemblies of God Theological Seminary,
1984
M.Div., Princeton Theological Seminary, 1991

Gregory Glover

B.A., Union University, Tennessee, 1988
M.Div., Princeton Theological Seminary, 1991

Antoinette Irene Goodwin

B.S., Springfield College, Massachusetts, 1973
M.Div., Princeton Theological Seminary, 1987;
Th.M., 1988

Nancy Joy Gorsuch

B.A., University of Iowa, 1974
M.Div., Princeton Theological Seminary, 1977

**William Norman Alexander
Greenway, Jr.**

A.B., Houghton College, 1986
M.Div., Princeton Theological Seminary, 1989

Richard Alan Grounds

A.B., Oral Roberts University, 1979; M.A., 1985

Paul Ara Haidostian

A.B., Haigazian College, 1984
M.Div., Near East School of Theology, 1987
Th.M., Princeton Theological Seminary, 1988

Gary Neal Hansen

A.B., University of Washington, 1983
M.Div., Princeton Theological Seminary, 1987;
Th.M., 1990

James Steven Hanson

A.B., Saint Olaf College, 1983
M.Div., Luther Northwestern Theological
Seminary, 1987

Young Hoon Hwang

Dipl., Hankuk University of Foreign Studies, 1982
M.Div., Fuller Theological Seminary, 1988

William Harold Jacobsen

A.B., Macalester College, 1970
M.Div., Bethel Theological Seminary, 1976
Th.M., Princeton Theological Seminary, 1987

Kyoung-chul Jang

B.A. Seoul National University, 1985
M.Div., Presbyterian Theological Seminary,
Seoul, 1988

Loren Lavern Johns

B.A., Goshen College, 1977
M.Div., Goshen Biblical Seminary, 1984

Scott Black Johnston

B.A., Saint Olaf College, 1986
M.Div., Yale University Divinity School, 1989

Cynthia Ann Jurisson

A.B., Augustana College, South Dakota, 1980
M.Div., Luther Northwestern Theological
Seminary, 1985

Paul Charles Kemeny

B.A., Wake Forest University, 1983
M.A.R., Westminster Theological Seminary, 1986;
M.Div., 1987
Th.M., Duke University Divinity School, 1988

Eun Joo Kim

A.B., Ewha Womans University, 1984; M.A., 1986
M.Div., Princeton Theological Seminary, 1991

Allan Clifton Lane

A.B., University of Toronto, 1986
M.Div., Princeton Theological Seminary, 1989

Beth Yvonne Langstaff

B.A., Saint Paul Bible College, 1986
M.Div., Bethel Theological Seminary, 1991

Mary Ellen Lantzer

B.R.E., Great Lakes Bible College, 1982
M.Div., Emmanuel School of Religion, 1990;
M.A.R., 1990

Cleophus James LaRue, Jr.

A.B., Baylor University, 1978; M.A., 1982
M.Div., Princeton Theological Seminary, 1990

Hak-Joon Lee

B.L., Chungnam National University, 1981
M.Div., Princeton Theological Seminary, 1990

Jung-Sook Lee

B.A., Ewha Womans University, 1982
M.Div., Asian Center for Theological Studies and
Mission, Seoul, 1986

Kyoo-Min Lee

B.A., Korea University, 1985
M.Div., Presbyterian Theological Seminary,
Seoul, 1988

John Gary LeMond

A.B., University of South Florida, 1974
M.Div., Luther Northwestern Seminary, 1981
Th.M., Princeton Theological Seminary, 1987

George Peter Liacopoulos

B.A., Bates College, 1983
M.Div., Holy Cross Greek Orthodox School of
Theology, 1986

Morag Anne Logan

B.Sc.(Hons), University of Melbourne, 1984
B.D., Melbourne College of Divinity, 1987

Gregory William Love

A.B., Pacific Lutheran University, 1983
M.Div., Princeton Theological Seminary, 1988

Robert Keith Martin

A.B., Louisiana College, 1981
M.Div., Princeton Theological Seminary, 1985

Alyce Mundi McKenzie

A.B., Bryn Mawr College, 1977
M.Div., Duke University Divinity School, 1980

Dominic Kevin McNeir

A.B., University of Michigan, 1982
M.Div., Emory University, 1990

Carolyn Antablin Miles

B.A., University of California, Berkeley, 1983
M.Div., Princeton Theological Seminary, 1991

Douglas Brent Miller

B.L.A., Oral Roberts University, 1977
M.Div., Goshen Biblical Seminary, 1988

Ken Christoph Miyamoto

B.A., Tokyo University of Foreign Studies, 1978;
M.A., 1984
M.Div., Pittsburgh Theological Seminary, 1989

James Allen Moos

A.B., Seattle Pacific University, 1983
M.Div., Princeton Theological Seminary, 1986

John Wesley Morrison

B.A., West Chester University of Pennsylvania,
1977
M.A., Villanova University, 1980
M.Div., Eastern Baptist Theological Seminary,
1983
Th.M., Princeton Theological Seminary, 1992

Bonnie Lynn Goding Pattison

A.B., Bethel College, Minnesota, 1981
M.A.T., College of St. Thomas, 1983
M.Div., Bethel Theological Seminary, 1986
Th.M., Princeton Theological Seminary, 1987

Stephen Zenas Perisho

A.B., George Fox College, 1984
M.Div., Princeton Theological Seminary, 1990

Wioleta Dorota Polinska

Dipl., University of Warsaw, 1986
M.Div., Bethel Theological Seminary, 1991

Ute Susanne Possekel

Dipl., University of Hamburg

Stephen Wayne Ramp

A.B., College of William and Mary, 1971
M.Div., Princeton Theological Seminary, 1990

Daniel Bryan Reese

A.B., Whitworth College, 1984
M.Div., Princeton Theological Seminary, 1986

Raymond Hubert Reimer

B.A., Bethel College, Kansas, 1976
M.Div., Mennonite Biblical Seminary, 1983

Andre Resner, Jr.

A.B., Pepperdine University, 1980
M.Div., Princeton Theological Seminary, 1988

Cynthia Lynn Rigby

A.B., Brown University, 1986
M.Div., Princeton Theological Seminary, 1989

Kenneth James Ross

A.B., Lafayette College, 1972
M.Div., Andover Newton Theological School,
1978
Th.M., Princeton Theological Seminary, 1985

Kenneth Irwin Rothman

A.B., New York University, 1960
M.A., Harvard University, 1962
J.D., Columbia University, 1977
M.Div., Princeton Theological Seminary, 1989

Reinhilde Ute Friedegard Ruprecht

Mag. Theol., University of Erlangen, 1988

Raymond Mark Shipp

A.B., Pepperdine University, 1977; M.S., 1989
M.Div., Princeton Theological Seminary, 1988

Jeyachandran David Singh

B.A., University of Madras, 1974
B.D., Serampore University, 1978
Th.M., Princeton Theological Seminary, 1989

Wesley Warren Smith II

A.B., Evangel College, 1983
M.Div., Princeton Theological Seminary, 1987;
Th.M., 1991

Chandra Shekar Soans

B.Th., Serampore University, 1976; B.D. 1979;
Th.M., 1984
Th.M., Princeton Theological Seminary, 1990

Angella Mikyong Pak Son

B.S.B., University of Minnesota, 1981
M.Div., Princeton Theological Seminary, 1989;
Th.M., 1990

Scott Richard Austin Starbuck

A.B., Whitworth College, 1985
M.Div., Princeton Theological Seminary, 1988

Andrea Louise Sterk

A.B., Columbia University, 1979
M.T.S., Regent College, 1988

Stanley Brian Stratton

A.B., Pikeville College, 1981
M.Div., Princeton Theological Seminary, 1984

Loren Theo Stuckenbruck

A.B., Milligan College, 1981
M.Div., Princeton Theological Seminary, 1986

Peter Arpad Sulyok

A.B., Rutgers University, 1977
M.Div., Princeton Theological Seminary, 1980;
Th.M., 1981

Deborah Hannay Sunoo

A.B., Dartmouth College, 1988
M.Div., Princeton Theological Seminary, 1991

Eugene Taylor Sutton

A.B., Hope College, 1976
M.Div., Western Theological Seminary, 1981

Thomas Robert Thompson

B.A., Western Michigan University, 1978
M.Div., Calvin Theological Seminary, 1986

Douglas Mark Thorpe

A.B., North Park College, 1981
M.Div., Princeton Theological Seminary, 1984

Thomas Worth Walker

B.S., Davidson College, 1984
M.Div., Columbia Theological Seminary, 1989

John Wilfred Webster

A.B., University of South Africa, 1974;
Th.B.(Hons), 1979

Dana Rogan Wright

B.A., University of Washington, 1974
M.Div., Fuller Theological Seminary, 1981

Cheryl Anne Wuensch

B.A., Rutgers University, 1986
M.Div., Yale University Divinity School, 1991

Prathia Hall Wynn

A.B., Temple University, 1965
M.Div., Princeton Theological Seminary, 1982;
Th.M., 1984

Sung Bihn Yim

Th.B., Presbyterian College and Theological
Seminary, Seoul, 1982;
M.Div., 1985

CANDIDATES FOR THE DEGREE OF DOCTOR OF MINISTRY

Enrolled for Workshop 1993-1994

John Stockton Adams

CANOGA PARK, CALIFORNIA

A.B., University of Virginia, 1966

S.T.B., General Theological Seminary, 1969

Katherine F. Bilis

PLAINSBORO, NEW JERSEY

A.B., Western Maryland College, 1967

M.A., University of Maryland, 1971

M.Div., Princeton Theological Seminary, 1989

Ronald A. Bradley

MYRTLE BEACH, SOUTH CAROLINA

B.S., University of South Carolina, 1973; M.Ed.,
1975

M.Div., Southeastern Baptist Theological
Seminary, 1987

Freddie E. Braswell

BURLINGTON, NORTH CAROLINA

B.S., Appalachian State University, 1977

M.Div., Southeastern Baptist Theological
Seminary, 1983

Sanford W. Brown

WENATCHEE, WASHINGTON

B.A., University of Washington, 1978

M.Div., Garrett-Evangelical Theological
Seminary, 1982

Kevin J. Dill

HOPEWELL, NEW JERSEY

B.A., Gettysburg College, 1985

M.Div., Eastern Baptist Theological Seminary,
1989

Jon A. Fogle

CAMPBELLTOWN, PENNSYLVANIA

B.A., Spring Arbor College, 1986

M.Div., Lancaster Theological Seminary, 1989

John Warren Forsyth

WEMBLEY DOWNS, W.A., AUSTRALIA

B.A., University of Western Australia, 1962

Th.L.(Hons), Australian College of Theology, 1965

Elinor Ruth Fowler

STATEN ISLAND, NEW YORK

B.A., Hardin-Simmons University, 1973

M.Div., Union Theological Seminary, New York,
1985

David L. Garrett

LOYSVILLE, PENNSYLVANIA

B.A., Messiah College, 1977

M.Div., Pittsburgh Theological Seminary, 1982

William Frederick Getman

WOODSTOWN, NEW JERSEY

A.B., Eastern College, 1978

M.Div., Princeton Theological Seminary, 1981

Michael Alfred Granzen

ELIZABETH, NEW JERSEY

B.A., Colgate University, 1980

M.Div., Harvard Divinity School, 1985

Warren Joel Heard

NORTHBROOK, ILLINOIS

B.S., Southern Methodist University, 1973

M.Div., Trinity Evangelical Divinity School, 1981;
Th.M., 1989

John Charles Hembruch

FLINT, MICHIGAN

A.B., University of Michigan, 1984

M.Div., Princeton Theological Seminary, 1987

Marvin E. Henk

MAMARONECK, NEW YORK

B.A., Valparaiso University, 1970

M.Div., Lutheran School of Theology, Chicago,
1974

S.T.M., Union Theological Seminary, New York,
1978

Albert Henry Keller, Jr.

CHARLESTON, SOUTH CAROLINA

A.B., Davidson College, 1961

B.D., Union Theological Seminary, Virginia, 1965

S.T.M., Yale University Divinity School, 1966

Katherine Virginia Kennerley**DALKEY, IRELAND**

B.A., Oxford University, 1958

B.A., Trinity College, Dublin, 1986

Thomas G. Lush**BIGLERVILLE, PENNSYLVANIA**

B.A., Gordon College, 1973

M.Div., Gordon-Conwell Theological Seminary,
1976**Gene W. Maynard****WICHITA, KANSAS**

B.A., Warner Pacific College, 1979

M.Div., Asbury Theological Seminary, 1985

Bernadine G. McRipley**WHEATON, MARYLAND**

A.B., Michigan State University, 1957

M.Div., Princeton Theological Seminary, 1982

Michael A. Meneses**LANSDALE, PENNSYLVANIA**

B.A., Biola University, 1977

M.Div., Fuller Theological Seminary, 1985

Charles D. Morris**COLTS NECK, NEW JERSEY**

B.A., Central College, Iowa, 1970

M.Div., Western Theological Seminary, 1973

Kenneth E. Onstot**SPOKANE, WASHINGTON**

B.A., Whitworth College, 1976

M.Div., Princeton Theological Seminary, 1979

Mary S. Pappas**SILVER SPRING, MARYLAND**

B.A., University of California, Berkeley, 1976

M.Div., Yale University Divinity School, 1980

Terry L. Prichard**BURLINGTON, NORTH CAROLINA**

B.S.B.A., East Carolina University, 1977

M.Div., Southeastern Baptist Theological
Seminary, 1986**Carol L. Schweitzer****BENSALEM, PENNSYLVANIA**

B.M., Westminster Choir College, 1981

M.Div., Lutheran School of Theology, Chicago,
1986**Joseph Harvey Sellers****MAPLE SHADE, NEW JERSEY**

B.A., Western Connecticut State University, 1976

M.Div., Union Theological Seminary, New York
1979**John C. Sharp****WARSAW, VIRGINIA**

B.S., Carson-Newman College, 1986; B.A., 1986

M.Div., Southern Baptist Theological Seminary,
1989**Peter Charles Smith****GROSSE POINTE PARK, MICHIGAN**

B.A., Hope College, 1968

M.Div., McCormick Theological Seminary, 1972

Jody C. Wright**WARRENTON, NORTH CAROLINA**

B.A., Furman University, 1981

M.Div., Southern Baptist Theological Seminary,
1984*Other Current Enrollment***Gary Allen Barr**

B.A., Ohio Northern University, 1973

M.Div., Wartburg Theological Seminary, 1977

Jerome Woods Berryman II

A.B., University of Kansas, 1959

B.D., Princeton Theological Seminary, 1962

J.D., University of Tulsa, 1969

Allan Carl Bjornberg

A.B., University of New Mexico, 1969

M.Div., Luther Northwestern Theological
Seminary, 1973**Craig Alan Boehlke**

A.B., Capital University, Ohio, 1969

M.Div., Trinity Lutheran Seminary, 1973

Peter John Bowes

B.Sc., University of Salford, 1967

B.D., Baptist Theological Seminary, Switzerland,
1975**John Eric Boyd**

B.A., Acadia University, 1971; M.Div., 1974

**Deborah Genevieve Anntoinette
Brincivalli**

A.B., Fort Lewis College, 1976
M.A., University of Colorado, 1982
M.Div., Princeton Theological Seminary, 1985

James Ross Brooks-McDonald

B.A., Kenyon College, 1977
M.Div., McCormick Theological Seminary, 1985

Patricia Bulkley

A.B., University of California, Berkeley, 1961
M.A., San Francisco Theological Seminary, 1984;
M.Div., 1987

Robert Bruce Bushong

A.B., Stetson University, 1974
M.S.W., Florida State University, 1976
M.Div., Duke University Divinity School, 1981

Jo Humphrey Campe

B.S., Mankato State University, 1966
M.Div., United Theological Seminary of the Twin
Cities, 1978

Clyde Meredith Carleton

A.B., Saint Olaf College, 1956
B.D., Wartburg Theological Seminary, 1961

Kenneth Harper Carter, Jr.

B.S., Columbus College, Georgia, 1980
M.Div., Duke University Divinity School, 1983
M.A., University of Virginia, 1986

Ching-Hsiang Chang

M.Div., Tainan Theological College, 1977

Floyd Wilkins Churn

A.B., University of Richmond, 1965
B.D., Princeton Theological Seminary, 1968

James Coffield Cooke, Jr.

A.B., University of North Carolina, 1962
M.Div., University of the South, 1967

Edward John Creen

B.A.(Hons), McMaster University, 1971
M.Div., Knox College, Toronto, 1974

Michael Bruce Curry

A.B., Hobart and William Smith Colleges, 1975
M.Div., Yale University Divinity School, 1978

Daniel Whitby De Groot

A.B., Calvin College, 1972
B.D., Calvin Theological Seminary, 1976

Gary Allison DeLong

A.B., Eastern Nazarene College, 1966
B.D., Andover Newton Theological School, 1970

Richard Kenneth Early

B.S., James Madison University, 1974
M.Div., Wesley Theological Seminary, 1979

Arvin Leonard Engelson

A.B., Westmont College, 1970
M.T.S., Gordon-Conwell Theological Seminary,
1975

Robert Charles Erickson, Jr.

A.B., Dartmouth College, 1976
M.B.A., George Washington University, 1983
M.Div., Princeton Theological Seminary, 1986

David L. Evans

B.A., University of Cincinnati, 1972
M.Div., Princeton Theological Seminary, 1975

Dean Edwin Foose

A.B., University of Texas, Austin, 1962
B.D., Princeton Theological Seminary, 1964;
Th.M., 1965

Ronald Lawrence Geisman

A.B., Eckerd College, 1967
B.D., Harvard Divinity School, 1971

John Hugh Stanley Gemmell

A.B., University of Toronto, 1959; M.A., 1967
B.D., Emmanuel College, Toronto, 1964
S.T.M., Andover Newton Theological School,
1970

Melvin Glazer

B.A. Columbia University, 1969
M.A., Jewish Theological Seminary, 1972

Carol Marie Gregg

B.S., Bucknell University, 1980
M.Div., Princeton Theological Seminary, 1984

Kenneth Frank Gruebel

A.B., Grove City College, 1969
M.Div., Princeton Theological Seminary, 1972

James Warren Hagelanz

A.B., Cascade College, 1955
M.Div., Fuller Theological Seminary, 1958

David Stull Handley

A.B., Indiana University, Indiana, 1970
M.Div., McCormick Theological Seminary, 1973

Leon Stephen Holzhalt III

B.A., University of the South, 1962
S.T.B., General Theological Seminary, 1967

Vincent James Inghilterra

A.B., Don Bosco College, New Jersey, 1965
M.L.S., Saint John's University, New York, 1968
M.R.E., Pontifical College Josephinum, 1970
S.T.M., Saint Mary's Seminary and University,
1972

Bruce Gregor Ingles

A.B., Maryville College, 1957
M.Div., Princeton Theological Seminary, 1966

Bernard Eric Johnson

A.B., Bethel College, Minnesota, 1967
M.Div., Bethel Theological Seminary, 1971

Richard Stanley Kauffman

A.B., Westminster College, Pennsylvania, 1960
B.D., Princeton Theological Seminary, 1963;
Th.M., 1965

Leo Aloysius Kelty

A.B., Saint Mary's Seminary and University, 1956;
S.T.B., 1958; S.T.L., 1960

Fritz Traugott Kristbergs

A.B., Monmouth College, New Jersey, 1969
M.A., University of Maine, 1971
M.Div., Princeton Theological Seminary, 1976

Wallace B. Landes

B.A., Bridgewater College, Virginia, 1974
M.Div., Bethany Theological Seminary, 1978

Marvin Scott Landis

B.A., Temple University
M.Div., Eastern Baptist Theological Seminary,
1980
M.A., Moravian Theological Seminary, 1985

Leonard V. Lassiter

B.S., University of North Carolina, Greensboro,
1972
M.Div., Duke University Divinity School, 1978

Robert Bruce Letsinger

A.B., Emory University, 1958
M.Div., Fuller Theological Seminary, 1964

John Joseph Lolla, Jr.

A.B., College of Wooster, 1976
M.Div., Princeton Theological Seminary, 1980

Samuel Charles Maranto

A.B., Holy Redeemer College, 1969
M.Div., Mount Saint Alphonsus Seminary, 1972;
M.R.E., 1973

Samuel Reynolds Diehl Massey

A.B., Greenville College, Illinois, 1978
M.Div., Princeton Theological Seminary, 1982

Stephen John Mather

A.B., Whittier College, 1971
M.Div., Princeton Theological Seminary, 1974

Christian William Matthews, Jr.

A.B., King's College, New York, 1956
M.A., University of Delaware, 1961
B.D., Eastern Baptist Theological Seminary, 1962
Th.M., Princeton Theological Seminary, 1965

Jeffrey William Mays

A.B., Valdosta State College, 1970
M.Ed., Georgia State University, 1974
M.Div., Princeton Theological Seminary, 1981

Stephen Alan McDougall

A.B., Grove City College, 1974
M.Div., McCormick Theological Seminary, 1978

John Griffin McFayden

A.B., University of North Carolina, 1978
M.Div., Princeton Theological Seminary, 1981

Brian Emmett McWeeny

A.B., Saint Joseph's Seminary, New York, 1969;
M.Div., 1972
M.S.Ed., Iona College, 1978

Patricia Stauffer Medley

A.B., Muhlenberg College, 1972
M.Div., Princeton Theological Seminary, 1976

David Taylor Melvin

B.A., University of Massachusetts, 1973
M.Div., Gordon-Conwell Theological Seminary,
1979

John Richard Moody

A.B., University of Redlands, 1975
M.Div., Princeton Theological Seminary, 1978

Charles Franklin Morris

B.Sc., McGill University, 1979; B.Th., 1984
M.Div., Montreal Diocesan Theological College,
1985

Rodger Burgess Murchison

B.A., Baylor University, 1968
 M.Div., Southern Baptist Theological Seminary,
 1972

Barbara Horkoff Mutch

B.R.E., Briercreech Bible College, 1981; M.A.C.M.,
 1987

David Lawrence Odom

B.A., Furman University, 1981
 M.Div., Southeastern Baptist Theological
 Seminary, 1984

John Olofson, Jr.

A.B., Syracuse University, 1953
 M.Div., Yale University Divinity School, 1956

David Arthur Palmer

B.A., Wittenberg University, 1976
 M.Div., Duke University Divinity School, 1979

Richard Peter Pocalyko

B.A., Lehigh University, 1968
 M.Div., Protestant Episcopal Theological
 Seminary, Virginia, 1971

David Roger Purce

B.A., Queen's University, Belfast, 1974;
 B.D.(Hons), 1977

David Blair Ramsey

B.A., Wake Forest University, 1983
 M.Div., Duke University Divinity School, 1988

Jimmy Lee Reader

A.B., California Baptist College, 1972
 M.Div., Princeton Theological Seminary, 1986

Philip Joseph Reed

A.B., University of Iowa, 1977
 M.Div., Princeton Theological Seminary, 1981

William Lance Roberds

A.B., Phillips University, 1965
 B.D., Perkins School of Theology, 1968

Stella Millet Roberts

A.B., West Virginia Wesleyan College, 1972
 M.Div., Yale University Divinity School, 1976

Thomas E. Robinson

B.A., Erskine College, 1974
 M.Div., Princeton Theological Seminary, 1977

Fred A. Ryle, Jr.

A.B., Occidental College, 1957
 B.D., Union Theological Seminary, New York,
 1961

Carl Hersch Satre

A.B., Carthage College, 1956
 B.D., Hamma Divinity School, 1959
 M.A., University of Notre Dame, 1964

D. Malcolm Scott

B.A., Queen's University, Belfast, 1954
 B.D., University of London, 1978

Robert Louis Seaman

A.B., College of Wooster, 1957
 M.Div., Union Theological Seminary, New York,
 1960

Albert Allen Sleith

A.B., University of Dublin, 1958
 Dipl.Ed., Queen's University, Belfast, 1961

Ted Murray Smith

B.A., Southwestern University, 1972
 Th.M., Perkins School of Theology, 1975

Gary Allen Spencer

B.A., Florida Southern College, 1975
 M.Div., Emory University, 1979

Paul Speros Stavrakos

B.S., Western Michigan University, 1958
 B.D., Christian Theological Seminary, 1962
 Th.M., Princeton Theological Seminary, 1969

Richard Harry Stearns

A.B., Colgate University, 1954
 B.D., Princeton Theological Seminary, 1960

James Reherd Steele

A.B., College of Wooster, 1960
 M.Div., Princeton Theological Seminary, 1963

Leslie Gene Svendsen

A.B., Augustana College, South Dakota, 1964
 B.D., Luther Northwestern Theological Seminary,
 1968

Mark Powers Thomas

A.B., Duke University, 1975
 M.Div., Princeton Theological Seminary, 1980

Susan Louise Thornton

A.B., Rhodes College, 1968
 M.Div., Union Theological Seminary, New York,
 1973

William Henry Todd, Jr.

A.B., Davidson College, 1963
B.D., Union Theological Seminary, Virginia, 1968

Frederick David Torraville

B.A., Memorial University of Newfoundland,
1978; B.Ed., 1978
M.Div., Queen's College, Newfoundland, 1985

James Christopher Torrey

A.B., College of Wooster, 1974
M.Div., Andover Newton Theological School,
1978

David Turner

B.A., Illinois Benedictine College, 1959
M.A., University of Minnesota, 1963; Ph.D., 1970
M.Div., Mount Angel Seminary, 1979

Noel Dean Vanek

B.A., Kenyon College, 1974
M.Div., Union Theological Seminary, New York,
1979

Zoltan Istvan Vass

Dipl., United Reformed Theological Institution at
University Level, Cluj, 1979

Angelique Keturah Walker-Smith

B.A., Kent State University, 1980
M.Div., Yale University Divinity School, 1983

Ivan Leigh Warden

A.B., Oakwood College, 1967
M.R.E., New York Theological Seminary, 1973;
S.T.M., 1974

Hubert Golden Wardlaw, Jr.

A.B., Presbyterian College, South Carolina, 1965
M.Div., Columbia Theological Seminary, 1971

William Ross Warfield

A.B., Duke University, 1966
M.Div., Princeton Theological Seminary, 1969

Robert John Weingartner

B.A., Oral Roberts University, 1979
M.Div., Pittsburgh Theological Seminary, 1982

Charles Bernard Weiser

A.B., Mount Saint Mary's College, 1962
Dipl., Mount Saint Mary's Seminary, 1966
Th.M., Princeton Theological Seminary, 1970

Robert Allen Wierenga

B.S., Grand Valley State Colleges, 1973
M.Div., Western Theological Seminary, 1978

Daniel Charles Wilkers

A.B., Rutgers University, 1970
M.Div., Union Theological Seminary, Virginia,
1974; Th.M., 1975

David Paul Wilson

B.S., Olivet Nazarene College, 1972
M.Div., Nazarene Theological Seminary, 1979

Ronald Frank Wood

B.Mus., University of Texas, Arlington, 1978
M.Div., Austin Presbyterian Theological
Seminary, 1987

Joseph Windsor Woods

A.B., Hope College, 1959
B.D., New Brunswick Theological Seminary, 1962

Robert Martin Zanicky

A.B., Grove City College, 1978
M.Div., Pittsburgh Theological Seminary, 1981

Romano Albino Zanon

A.B., Mount Saint Mary's College, 1962
Dipl., Mount Saint Mary's Seminary, 1966
M.S., Iona College, 1974

CANDIDATES FOR THE DEGREE OF MASTER OF THEOLOGY

*Enrolled 1993-1994***Devardarshan Niranjan Ambalavanar**

VADDUKODDAI, SRI LANKA
B.A., Reading University, England, 1986
M.Div., Princeton Theological Seminary, 1991

Shawn Aaron Armington

MAPLE SHADE, NEW JERSEY
A.B., Cornell University, 1980
M.A.R., Yale University Divinity School, 1983
M.Div., General Theological Seminary, 1986

Roberta Ryan Arrowsmith

TRENTON, NEW JERSEY

B.A., Trenton State College, 1988

M.Div., Princeton Theological Seminary, 1991

Robert Owen Baker

BRADENTON, FLORIDA

B.A., Lee College, 1989

M.Div., Church of God School of Theology, 1992

Michael Allen Brothers

DANVILLE, KENTUCKY

B.A., Whitworth College, 1979

M.A., Northwestern University, 1982

M.Div., Princeton Theological Seminary, 1986

Chang Uk Byun

SEOUL, KOREA

B.A., Chung-Ang University, 1982; M.A., 1986

M.Div., Presbyterian Theological Seminary,
Seoul, 1990; Th.M., 1993**Dann Stauffer Caldwell**

CARLISLE, PENNSYLVANIA

B.A., Lycoming College, 1984

M.Div., Princeton Theological Seminary, 1987

Chin Hwan Chang

TUSTIN, CALIFORNIA

B.A., Biola University, 1989

M.Div., Fuller Theological Seminary, 1992

Jacob Cherian

KERALA, INDIA

M.A., University of Madras, 1972

Ph.D., University of Kerala, 1990

B.D., Serampore University, 1990

David Sukwon Choi

GRAND ISLAND, NEW YORK

B.A., Brown University, 1987

M.Div., Princeton Theological Seminary, 1993

Hunn Choi

WILMORE, KENTUCKY

B.S.E., University of Michigan, 1982; M.S.E.,
1982

M.Div., Asbury Theological Seminary, 1992

Neal Christie

NESHANIC STATION, NEW JERSEY

B.A., New School for Social Research, 1987

M.Div., Yale University Divinity School, 1990

Michael Allen Daise

MOUNT BETHEL, PENNSYLVANIA

B.A., Drew University, 1993

M.Div., Philadelphia Theological Seminary, 1991

Malcolm Peter Damon

PORT NOLLOTH, SOUTH AFRICA

Dip.Th., University of the Western Cape, 1982;

Lic.Th., 1984

Gregory Frederick David

MOORESTOWN, NEW JERSEY

B.S., Benedict College, 1981

M.Div., Eastern Baptist Theological Seminary,
1986**Derek Stephen Dohn**

YAKIMA, WASHINGTON

B.A., University of Washington, 1990

M.Div., Princeton Theological Seminary, 1993

Mark Alan Douglas

FORT COLLINS, COLORADO

B.A., Colorado College, 1989

M.Div., Princeton Theological Seminary, 1993

Frederick Gregory Garry

SAN DIEGO, CALIFORNIA

B.A., San Diego State University, 1990

M.Div., Princeton Theological Seminary, 1993

John Warren Groth

PENNINGTON, NEW JERSEY

B.S., Ursinus College, 1981

M.Div., Princeton Theological Seminary, 1984

Peter Grover

AVENEL, NEW JERSEY

B.A., Pontifical University of St. Thomas
Aquinas, 1985; S.T.B., 1989**Sang Won Han**

DOUGLASTON, NEW YORK

B.A., Soong Sil University, 1978

M.Div., Presbyterian Theological Seminary,
Seoul, 1984**Robin Bacon Hoffman**

PRINCETON JUNCTION, NEW JERSEY

B.S., Pennsylvania State University, 1979

M.Div., Princeton Theological Seminary, 1993

Douglas Lee James

WARREN, OHIO

B.A., Evangel College, 1988

M.Div., Princeton Theological Seminary, 1993

Joan Jameson Jespersen

KLAMATH FALLS, OREGON

B.S., California State University, Hayward, 1968

M.Div., Pacific Lutheran Theological Seminary,
1980**Philip Johnson**

KERALA, INDIA

B.A., University of Kerala, 1976

B.Th., Kerala United Theological Seminary, 1980;
B.D., 1984**Yeong Deok Kim**

CLOSTER, NEW JERSEY

B.A., Yonsei University, 1987

M.Div., Princeton Theological Seminary, 1992

Marianna Katalin Kiraly

DEBRECEN, HUNGARY

Dipl., Reformed Theological Academy, Debrecen,
1992**Cameron Hunter Langlands**

EAST LOTHIAN, SCOTLAND

B.D., University of Edinburgh, 1992; M.Th., 1993

Hyo-Kyeom Lee

SKOKIE, ILLINOIS

B.A., Yonsei University, 1982

M.Div., Presbyterian Theological Seminary, Seoul
1985**Kun Chon Lee**

FREDERICK, MARYLAND

B.Th., Methodist Seminary, Korea, 1984; Th.M.,
1986

M.Div., Wesley Theological Seminary, 1991

Kyung-Sub Lee

KOBE CITY, JAPAN

B.S., Kobe-Gakuin University, 1987

M.A., Assemblies of God Theological Seminary,
1991**Sun Hee Lee**

SEOUL, KOREA

B.A., Yonsei University, 1981

M.Div., Alliance Theological Seminary, 1992

Young Ghil Lee

PHILADELPHIA, PENNSYLVANIA

M.D., Seoul National University, 1977

M.Div., Westminster Theological Seminary, 1989

John Parish Leggett

MANCHESTER, TENNESSEE

B.A., Bethel College, Tennessee, 1986

M.Div., Louisville Presbyterian Theological
Seminary, 1990**William Alan Lewis**

LEVITTOWN, PENNSYLVANIA

B.A., University of Colorado, Boulder, 1983

M.Div., Fuller Theological Seminary, 1988

Chung-Kuang Liang

TAICHUNG, TAIWAN

B.A., National Chung-Hsing University, 1979

B.Th., Taiwan Theological College, 1982; M.Div.,
1986

M.A., National Taiwan Normal University, 1983

Rodney Anthony Lindsay

COLUMBIA, SOUTH CAROLINA

B.A., Columbia Bible College, 1981

M.A., Columbia Biblical Seminary, 1985; M.Div.,
1986**Bradley D.P. Martin**

WILMINGTON, DELAWARE

B.A., Westminster College, Pennsylvania, 1981

M.Div., Princeton Theological Seminary, 1984

Mark Stephen McDill

WAKE FOREST, NORTH CAROLINA

B.S., Portland State University, 1988

M.Div., Southeastern Baptist Theological
Seminary, 1992**Minoru Nakano**

TOKYO, JAPAN

B.A., Tokyo Union Theological Seminary, 1985;

M.Div., 1987

Tuyet Anh Nguyen

WESTMINSTER, CALIFORNIA

B.A., University of Dalat, South Vietnam, 1974

M.Div., University of Dubuque Theological
Seminary, 1993

Sung-Deuk Oak

PUSAN, KOREA

B.A., Seoul National University, 1986; B.A., 1988
 M.Div., Presbyterian Theological Seminary,
 Seoul, 1991; Th.M., 1993

Richard Ernest Oppong

MPRAESO-KWAHU, GHANA

Dipl.Th., University of Ghana, 1985; B.A., 1987

Constance Youngmi Pak

ST. ALBANS, NEW YORK

B.F.A., Saint John's University, New York, 1986
 M.Div., Princeton Theological Seminary, 1992

Joseph Yunjik Pang

EAST NORTHPORT, NEW YORK

B.A., State University of New York, Stony Brook,
 1987

M.Div., Yale University Divinity School, 1991

Ajit Abraham Prasadam

TAMIL NADU, INDIA

B.Th., Southern Asia Bible College, 1982
 B.D., Leonard Theological College, India, 1985

Dennis Gerald Robbins

PASADENA, CALIFORNIA

B.A., Whitworth College, 1982
 M.Div., Fuller Theological Seminary, 1993

Mangchhuana Sailo

MIZORAM, INDIA

B.A., Government Pachunga College, 1970
 B.Ed., Mizoram Institute of Education, 1979
 M.Ed., North Eastern Hill University, 1981
 B.D., Serampore University, 1986

Ok Su Shin

OKCHEOUNGUN, KOREA

B.A., Chonnam National University, 1985
 M.Div., Presbyterian Theological Seminary,
 Seoul, 1988; Th.M., 1990

Diana Marie Hagewood Smith

HIGHLAND PARK, NEW JERSEY

B.A., Southwest Missouri State University, 1980
 M.Div., Princeton Theological Seminary, 1984

Teddie Ray Smith

MONETA, VIRGINIA

B.A., Averett College, 1986
 M.Div., Southeastern Baptist Theological
 Seminary, 1990

Gideon Sobhanam

KERALA, INDIA

B.A., University of Kerala, 1975
 B.D., United Theological College of Bangalore,
 1981; M.Th., 1985

Kevin Charles Stainton

OWEGO, NEW YORK

B.A., Bucknell University, 1979
 M.Div., Princeton Theological Seminary, 1986

Linda Kay Stone

MORRISVILLE, VERMONT

B.A., Houghton College, 1964
 B.Th., McGill University, 1983; M.Div., 1984

Ken Kyung Sunoo

OAKLAND, CALIFORNIA

B.S., University of California, Berkeley, 1986
 M.Div., Princeton Theological Seminary, 1992

Reinhard Surendorff

BRAMSCHE, GERMANY

University of Heidelberg

Hui Dae Tark

SAN JOSE, CALIFORNIA

B.A., San Jose Bible College, 1990
 M.Div., Princeton Theological Seminary, 1993

Joseph Thomas

PISCATAWAY, NEW JERSEY

B.A., Madras Christian College, 1984
 M.Div., Union Biblical Seminary, India, 1988

Robert Christopher Timlin

WAYNE, PENNSYLVANIA

B.Mus., Temple University, 1985
 M.Div., Asbury Theological Seminary, 1988

William Henderson Tweedley

GLASGOW, SCOTLAND

B.D., University of Glasgow, Scotland, 1993

Lisa Doreen Vincent-Morrison

WASHINGTON, D.C.

B.A., Wheaton College, Illinois, 1983
 M.Div., Princeton Theological Seminary, 1991

Laura Lynn F. Wendell

MANASQUAN, NEW JERSEY

B.A., Augustana College, Illinois, 1964
 M.Div., Andover-Newton Theological School,
 1969

Chi-Hsiang Yeh

TAIPEI, TAIWAN

B.S., Soochow University, Taiwan, 1984

M.Div. Taiwan Theological College, 1991

Chong Hwa Yim

CHERRY HILL, NEW JERSEY

B.A., Nyack College, 1990

M.Div., Princeton Theological Seminary, 1993

Michael Yount

BELVIDERE, NEW JERSEY

B.S.Ed., Ohio State University, 1977

M.Div., Columbia Graduate School of Bible and
Missions, S.C., 1983**CANDIDATES FOR THE DEGREE
OF MASTER OF DIVINITY***Senior Class***Tammy Renea Abec**

HARMONY, NORTH CAROLINA

B.A., Wake Forest University, 1991

Wilmot Augustus Allen II

CINCINNATI, OHIO

B.A., Yale University, 1989

Lindsay Patterson Armstrong

SPRING, TEXAS

B.A., Colorado College, 1991

Mark Alan Arnold

MILTON, MASSACHUSETTS

B.S.E.E., Stanford University, 1991

Mary Elizabeth Austin

ALEXANDRIA, VIRGINIA

B.A., Wells College, 1984

Doo Sik Baek

SAN FRANCISCO, CALIFORNIA

B.A., San Jose Bible College, 1990

Yeon Jin Bae

EDMONTON, ALBERTA, CANADA

B.Sc., University of Alberta, 1991

Edward William Baugh

EASTON, PENNSYLVANIA

A.B., Hope College, 1976

Kirk Thomas Berlenbach

HADDONFIELD, NEW JERSEY

B.A., Hamilton College, 1991

James Pratt Berwick

RICHMOND, VIRGINIA

A.B., Colby College, 1986

Gerald Michael BilkesABBOTSFORD, BRITISH COLUMBIA,
CANADA

B.A., Trinity Western University, 1991

David Wayne Bogue

HOUSTON, TEXAS

A.B., University of Houston, 1991

Timothy James Bortell

NORMAL, ILLINOIS

A.B., University of Illinois, 1991

Richard Todd Bouldin

SMYRNA, TENNESSEE

B. A., Abilene Christian University, 1989; M.S.,
1991**Diane Virginia Bowers**

MT. PROSPECT, ILLINOIS

B.A., Eastern College, 1990

Kathryn Kimberly Bowers

BOWLING GREEN, OHIO

B.A., Miami University, Ohio, 1990

Robert Kelton Bronkema

NEW YORK CITY, NEW YORK

B.A., Swarthmore College, 1991

Stacy Lee Johnson Bronkema

FOX ISLAND, WASHINGTON

B.A., Pacific Lutheran University, 1991

Lawrence George Brooks

PORTLAND, OREGON

B.A., Warner Pacific College, 1991

John Maxwell Brown

CARMEL, INDIANA

B.A., Ohio State University, 1989

Michael Mears Bruner

SPOKANE, WASHINGTON

B.A., University of Washington, 1991

Carrie Leigh Buckner

COLUSA, CALIFORNIA

B.A., University of California, Berkeley, 1990

Joanne Brenda Bullock

TRENTON, NEW JERSEY

B.A., Norfolk State College, 1971

M.T., Rutgers University, 1977

Dawn Elizabeth Burnett

WALLED LAKE, MICHIGAN

B.A., Wheaton College, Illinois, 1991

James Andrew Burnett

WALLED LAKE, MICHIGAN

B.A., Wheaton College, Illinois, 1990

Nathan Lawrance Byrd

WILLINGBORO, NEW JERSEY

B.A., University of Delaware, 1986

David Walter Cabush

CONVENT STATION, NEW JERSEY

A.B., San Diego State University, 1964; M.S.,
1968

Ph.D., Michigan State University, 1971

John Vincent Callahan, Jr.

PITTSBURGH, PENNSYLVANIA

B.A., Thiel College, 1990

Martha Patty Campbell

HIGH BRIDGE, NEW JERSEY

B.A., University of Northern Iowa, 1964

Raymond Douglas Cannata

HACKETTSTOWN, NEW JERSEY

B.A., Wake Forest University, 1990

Andrew Joseph Carlson

GRANTSBURG, WISCONSIN

B.A., Augsburg College, 1991

Hyung Sup Choi

BAYSIDE, NEW YORK

B.S., Kyung Hee University, 1978

Justin Chulho Choi

GARDENA, CALIFORNIA

B.S., San Jose Christian College, 1991

Michael Garett Church

NEW YORK CITY, NEW YORK

A.B., Vassar College, 1984

Andrew Ross Clark

MINNETONKA, MINNESOTA

B.A., DePauw University, 1991

Allan Hugh Cole, Jr.

MASSAPEQUA PARK, NEW YORK

B.A., Davidson College, 1990

Jeffrey James Crawford

PUEBLO, COLORADO

B.A., Colorado State University, 1991

Gordon Lloyd Crouch

SIMSBURY, CONNECTICUT

B.A., Dickinson College, 1991

Paul Andrew Cunningham

FRESNO, CALIFORNIA

B.S.C., University of Santa Clara, 1988

Douglas Dean Cushing

DEERFIELD, ILLINOIS

B.S., Carroll College, 1985

Judith Ann Cuthbertson

CHEYENNE, WYOMING

B.M.E., Southeastern Louisiana College, 1975

M.M., Georgia State University, 1980

Raymond James DeVries

ALBUQUERQUE, NEW MEXICO

B.A., University of New Mexico, 1991

Nancy Strauss Donnelly

GLEN GARDNER, NEW JERSEY

B.S., University of Wisconsin, Madison, 1961

Thomas James Edwards

LA JOLLA, CALIFORNIA

B.A., University of Southern California, 1987

Monica Lynn Elvig

SEATTLE, WASHINGTON

B.A., Seattle Pacific University, 1987

Thomas Evan Evans

ALEXANDRIA, VIRGINIA

B.A., College of William and Mary, 1989

Eugene Arthur Foley

ELMIRA, NEW YORK

B.S., University of Hartford, 1976

M.S., Golden Gate University, 1979

David Rodney Fox

MILLVILLE, NEW JERSEY

B.A., Wake Forest University, 1990

Matthew Joseph Frawley

SUMMIT, NEW JERSEY

A.B., Stanford University, 1989

David Andrew Fredrickson

CANON CITY, COLORADO

B.S., University of Colorado, 1986

Donald Harvey Fuller

LAWRENCEVILLE, NEW JERSEY

B.A., Wheaton College, Illinois, 1981

Michael Edward Fuller

EVENSVILLE, TENNESSEE

B.A., Lee College, Tennessee, 1989

Edythe Karrer Fullerton

SCOTCH PLAINS, NEW JERSEY

B.S., University of Houston, 1975

M.B.A., University of Texas, Austin, 1978

Angela Renee Gapay

SEATTLE, WASHINGTON

B.A., Seattle Pacific University, 1992

Richard Edwin Gardiner

SILVER SPRING, MARYLAND

B.A., University of Maryland, 1990

Sharon Elaine Garlough

ARCADIA, CALIFORNIA

B.A., Smith College, 1991

Jeffrey Alan Geary

DECATUR, ILLINOIS

B.A., Millikin University, 1991

Heidi Gehman

SALFORDVILLE, PENNSYLVANIA

B.A., Houghton College, 1988

Sylveta Gonzales

BROOKLYN, NEW YORK

B.A., College of New Rochelle, 1991

Krystin Sue Granberg

NEW YORK CITY, NEW YORK

B.A., Denison University, 1979

Caspar James Green

CANTON, OHIO

B.A., Bates College, 1991

Elizabeth Cox Hallen

MILLVILLE, PENNSYLVANIA

B.S., University of New Hampshire, 1983

Mark Christopher Harper

DURHAM, NORTH CAROLINA

B.A., University of North Carolina, 1985

Brenda Laura Harris

STATEN ISLAND, NEW YORK

B.A., College of New Rochelle, 1991

John Anderson Harrison, Jr.

NEW YORK CITY, NEW YORK

B.A., College of New Rochelle, 1991

Heather Pennington Harriss

DURHAM, NORTH CAROLINA

B.A., University of North Carolina, 1990

Charles Benson Headley

BROOKLYN, NEW YORK

A.Mus.D., University of Michigan, 1986

Timothy Royce Heflin

JACKSON, MISSISSIPPI

B.A., Mississippi College, 1991

Thomas Martin Hickok

WEST SAINT PAUL, MINNESOTA

B.A., Macalester College, 1984

Debra Louise Hough

HOUSTON, TEXAS

B.S.Ed., California University, Pennsylvania, 1974

M.Ed., Indiana University, Pennsylvania, 1977

M.A., Presbyterian School of Christian

Education, 1979

Christopher Scott Hushaw

PALM DESERT, CALIFORNIA

B.A., University of California, San Diego, 1990

Troy Thomas Jackson

ALEXANDRIA, INDIANA

B.A., Franklin College, Indiana, 1991

Beulah Leslie James

NEW YORK CITY, NEW YORK

B.A., College of New Rochelle, 1991

Linda Jean Jaymes

SOUTH PLAINFIELD, NEW JERSEY

B.A., Pennsylvania State University, 1971

Carol Kintigh Johnson

YARDLEY, PENNSYLVANIA

M.B.A., University of Chicago, 1981

Douglas Roger Jones

BATAVIA, ILLINOIS

B.S., Rockford College, 1984

Sung Yeom Joo

SEOUL, KOREA

B.A., Manhattanville College, 1991

Dieuner Joseph

ELIZABETH, NEW JERSEY

B.A., Manhattan College, 1990

Yong Hoon Kang

LOS ANGELES, CALIFORNIA

B.A., University of California, Los Angeles, 1990

Jennifer Gay Kenworthy

WALLINGFORD, PENNSYLVANIA

B.A., College of Wooster, 1991

YoHan John Kim

NEW MILFORD, NEW JERSEY

B.A., Wheaton College, Illinois, 1991

You-seon Kim

KYEONG-GI DO, KOREA

B.A., Ewha Womans University, 1987

Youngshin Kim

SEOUL, KOREA

B.Th., Yonsei University, 1991

Kevin Scott Kirk

OLEY, PENNSYLVANIA

B.A., Lebanon Valley College, 1987

Krystal Karlene Knapp

ROCHESTER HILLS, MICHIGAN

A.B., Smith College, 1989

Melody Dawn Knowles

ABBOTSFORD, BRITISH COLUMBIA,

CANADA

B.A., Trinity Western University, 1991

Roammie Helen Ko

BEAVERTON, OREGON

B.S.W., University of Illinois, Urbana-Champaign, 1988

Jacqueline Evangeline Lapsley

PRINCETON, NEW JERSEY

A.B., Smith College, 1987

Robert Wayne Lawrence

BEAUFORT, NORTH CAROLINA

B.S., North Carolina State University, 1991

Micheline Mary Laws

CAMP HILL, PENNSYLVANIA

B.A., George Washington University, 1968

M.R.P., University of North Carolina, 1970

Douglas Allen Learned

ANN ARBOR, MICHIGAN

B.A., Kalamazoo College, 1990

Caroline Sook Lee

ATLANTA, GEORGIA

B.A., College of William and Mary, 1991

Kyung-Sub Lee

KOBE CITY, JAPAN

B.Sc., Kobe-Gakuin University, 1987

M.A., Assemblies of God Theological Seminary, 1991

Thomas Carvel Edward Lobaugh

TUCSON, ARIZONA

B.A., Whitworth College, 1986

Kathleen Sarah Lossau

COLUMBIA, MARYLAND

B.A., University of Missouri, Kansas City, 1983

Jeffrey Kent Lott

COLUMBUS, OHIO

B.A., Ohio State University, 1990

David Eastman Lovelace

NEWARK, DELAWARE

B.S., University of Delaware, 1969

M.S.B.A., Boston University, 1979

Stacy David Lutz

SEATTLE, WASHINGTON

B.A., University of Washington, 1990

Michael Robert Magin

ARVADA, COLORADO

B.A., University of Colorado, 1991

Jon Elliott Martin

SAN MATEO, CALIFORNIA

B.S., California Polytechnic State University, 1988

Michael Scott Martin

AUSTIN, TEXAS

B.S., Abilene Christian University, 1991

Melissa Anne May

LAKE CITY, FLORIDA

B.A., University of Alabama, 1991

Mark Brian McFadden

LEBANON, VIRGINIA

B.A., Lee College, Tennessee, 1989

Rebecca Lynn McGowan

CHATTANOOGA, TENNESSEE

B.A., King College, 1989

Heather Joan McKee

MOORESVILLE, NORTH CAROLINA

B.A., Davidson College, 1987

Scott Bradley McKee

WARREN, MICHIGAN

B.A., Wayne State University, 1989

Stephanie Miller McLane

LA CRESCENTA, CALIFORNIA

A.B., Occidental College, 1964

Arlington Medley

PHILADELPHIA, PENNSYLVANIA

B.A., Temple University, 1990

Mary Kay Michelinie

HOCKESSIN, DELAWARE

B.S., University of Delaware, 1981

Craig Stephey Miller

HAYWARD, CALIFORNIA

B.A., California State University, Hayward, 1989

Daniela Yvette Morrissey

MONTCLAIR, NEW JERSEY

B.S., Rutgers University, 1987

Godfrey Bobby Musengwa

PRETORIA, SOUTH AFRICA

B.A., St. Andrews Presbyterian College, 1990

M.A., Presbyterian School of Christian
Education, 1992

Michael Grover Nelms

SENECA, SOUTH CAROLINA

B.S., Toccoa Falls College, 1992

Mi Hee Park

SEOUL, KOREA

B.A., Sung Kyun Kwan University, 1985

M.S.W., Columbia University, 1991

Cynthia Ritter Parker

CHICAGO, ILLINOIS

B.A., Hanover College, 1984

Richard Jeffrey Parker

BIRMINGHAM, ALABAMA

B.A., Furman University, 1991

Chester Polk, Jr.

WACO, TEXAS

B.A., Baylor University, 1991

Linda Prinz

BLAIRSTOWN, NEW JERSEY

B.A., East Stroudsburg University, 1990

David Brian Reese

NYACK, NEW YORK

B.A., Nyack College, 1991

Graham Bradley Reside

LEWISTON, NEW YORK

B.A., University of Toronto, 1988

Jana Kathryn Riess

GALESBURG, ILLINOIS

B.A., Wellesley College, 1991

David Lee Riggs

AZUSA, CALIFORNIA

B.A., Azusa Pacific University, 1991

James Addison Rizer, Jr.

PHOENIX, ARIZONA

B.A., Rhodes College, 1989

Jacqueline Washington Robinson

MIDDLESEX, NEW JERSEY

B.A., Yale University, 1989

Julia Robinson-Harrold

DETROIT, MICHIGAN

B.A., Alma College, 1991

Elizabeth Ann Rohrbach

HARRISBURG, PENNSYLVANIA

B.A., Elizabethtown College, 1991

Jay Jonathan Rosen

BURNABY, BRITISH COLUMBIA,
CANADA

B.A., Eastern College, 1991

Ruth Faith Santana

PLAINFIELD, NEW JERSEY

B.A., College of New Rochelle, 1980

M.P.A., City University of New York, 1985

John Bradford Sears

RICHARDSON, TEXAS

B.A., Baylor University, 1990

Stephen Robert Shaffer

PONTE VEDRA BEACH, FLORIDA

B.A., Denison University, 1989

Stephen Paul Shoemaker

FARMINGTON HILLS, MICHIGAN

B.A., Wheaton College, Illinois, 1990; M.A., 1991

Johnna Lee Smith

NEW DURHAM, NEW HAMPSHIRE

B.A., University of New Hampshire, 1987

Barry Gene Sommerfeld

SOUTHAVEN, MISSISSIPPI

B.A., Mississippi College, 1990

Billy W. Song

TORRANCE, CALIFORNIA

B.S., University of Southern California, 1990

Michael Stanley Stephens

ANDERSON, INDIANA

B.A., Indiana University, Indiana, 1991

Joshua Suen

SAN JOSE, CALIFORNIA

B.A., San Jose Christian College, 1991

Ronald L. Sumption

LUVERNE, MINNESOTA

B.A., Thomas A. Edison College, 1979

Rebekah Sun

SAN JOSE, CALIFORNIA

B.A., San Jose State University, 1988

Hyun Kyung Sung

BRONX, NEW YORK

B.A., Yonsei University, 1989

Mark Allen Tauber

SANTA BARBARA, CALIFORNIA

B.A., Westmont College, 1990

Dorothy Judith Thomas

PENNINGTON, NEW JERSEY

B.A., University of Wales College of Cardiff, 1968

Mark Thomson

HANOVER, MARYLAND

B.S., University, Maryland, 1989

Albert Tumolillo

MEDFORD, NEW JERSEY

B.S., Saint Joseph's College, Pennsylvania, 1969

John Stuart Vincent-Morrison

DENVER, COLORADO

B.A., Grinnell College, 1986

Craig Arlen Vondergeest

JAMESTOWN, NORTH DAKOTA

B.A., Concordia Senior College, 1990

Peter Hilton Ward

HARTFORD, CONNECTICUT

B.A., Roanoke Bible College, 1978

David Paul Weaver

UNIONTOWN, OHIO

B.S., Eastern Mennonite College, 1986

Troy Dean White

SWEETSER, INDIANA
A.B., Indiana Wesleyan University, 1989

David Theodore Widmer

BERNARDSVILLE, NEW JERSEY
B.A., Hope College, 1989

Gregory Lewis Wiggins

MARIETTA, GEORGIA
B.B.A., Georgia State University, 1986

Ernestine Winfrey

SOMERSET, NEW JERSEY
B.A., Rutgers University, 1991

Christine Elizabeth Yoder

GREELEY, COLORADO
B.A., Swarthmore College, 1990

Interns

Susan DeFord Sumners Alloway

SAN ANTONIO, TEXAS
A.B., Sweet Briar College, 1967

Amy Anderson Arnold

LILBURN, GEORGIA
B.F.A., New York University, 1989

Jeffrey Wilton Bursch

AUBURN, WASHINGTON
B.A., Seattle Pacific University, 1991

Steven Philip Engstrom

ZION, ILLINOIS
B.A., Augustana College, Illinois, 1991

Eric David Geil

RALEIGH, NORTH CAROLINA
B.A., University of North Carolina, 1991

Jennifer Diane George

WATSONVILLE, CALIFORNIA
B.A., San Jose State University, 1990

Charles Michael Gibson

WOODBURY, NEW JERSEY
B.M., Virginia Commonwealth University, 1976

Yong Hwan Kim

LAWRENCEVILLE, GEORGIA
B.A., New York University, 1991

Eric Oliver

GROVEVILLE, NEW JERSEY
B.A., Trenton State College, 1989

Michael Roger Wilson

WHITEFORD, MARYLAND
B.A., Dickinson College, 1992

Middle Class

Janet Lee Abel

NEW YORK CITY, NEW YORK
B.A., Rutgers University, 1984

Marne Lynn Arthaud

WILMINGTON, DELAWARE
B.A., Wake Forest University, 1992

Gillian Rachel Barr

SEVERNA PARK, MARYLAND
B.A., College of William and Mary, 1990

Daniel James Beveridge

KENT, WASHINGTON
B.A., Reed College, 1992

Cathryn Stevenson Black

WELLSBORO, PENNSYLVANIA
B.A., Mansfield State College, 1980

Jacqueline JoAnn Brechbill

BERKELEY, CALIFORNIA
B.A., Saint Mary's College, California, 1992

Byron Edward Brought

ARNOLD, MARYLAND
B.A., Lebanon Valley College, 1992

Jennifer Smith Butler

ATLANTA, GEORGIA
B.A., College of William and Mary, 1989

Steven Carter

WASHINGTON, WEST VIRGINIA
B.A., Alderson-Broaddus College, 1992

Joo Young Chang

SEOUL, KOREA
B.A., Chung Ang University, 1975

Eugene Eungjin Cho

SAN FRANCISCO, CALIFORNIA
B.A., University of California, Davis, 1992

Forrest Scott Claassen

THOUSAND OAKS, CALIFORNIA
A.B., Stanford University, 1989

Karen Louise Palmbaum Claassen

WALNUT CREEK, CALIFORNIA
B.A., University of California, Santa Cruz, 1989

Boyd Robert Coolman

FORT WAYNE, INDIANA
B.A., Wheaton College, Illinois, 1989

Holly Taylor Coolman

CHICAGO, ILLINOIS
B.A., Wheaton College, Illinois, 1989

Theodore Frederick Cornish

MELROSE PARK, PENNSYLVANIA
B.A., Temple University, 1990

William Patterson Craig

CINCINNATI, OHIO
B.A., Wheaton College, Illinois, 1989

Kimberly Anne Finch Crispeno

POLSON, MONTANA
B.A., Seattle Pacific University, 1991

Anne Custer

OAKDALE, PENNSYLVANIA
B.A., Westminster College, 1991

Lloyd Alan Denton

LEAWOOD, KANSAS
A.B., William Jewell College, 1989

Martha Ann Dimmers

HASTINGS, MICHIGAN
B.A., DePauw University, 1991

Jeffrey Allen Ducklow

PLEASANTON, CALIFORNIA
B.A., California State University, Sacramento,
1989

Marie Annette Edwards

PHILADELPHIA, PENNSYLVANIA
B.S., State University of New York, Oswego, 1979

Dustin Watson Ellington

MAYFIELD, KENTUCKY
A.B., Stanford University, 1991

Juan Daniel Espitia

DUBUQUE, IOWA
B.S.W., University of Dubuque, 1992

Heather Marie Finck

PIERMONT, NEW YORK
B.A., College of Wooster, 1992

Rolando Galvez

EAGAN, MINNESOTA
B.S., University of Minnesota, 1987

Keith Edward Geiselman

NEW YORK CITY, NEW YORK
B.A., Wabash College, 1984

George R. Gunn, Jr.

GWYNEDD VALLEY, PENNSYLVANIA
B.S., Temple University, 1962

Kyu-Young Han

SEOUL, KOREA
B.A., Soong Sil University, 1985

Karen Koziara Harrison

FORT LAUDERDALE, FLORIDA
B.S., Florida State University, 1981

Timothy Michael Harrison

FORT LAUDERDALE, FLORIDA
B.S., University of South Florida, 1988

Peter Christopher Hausmann

CARY, NORTH CAROLINA
B.S., Clemson University, 1991

Carolyn Herring

OLD BRIDGE, NEW JERSEY
B.F.A., New York Institute of Technology, 1981

Michael Alan Hill

LITTLETON, COLORADO
B.A., Westmont College, 1990

Peter George Hofstra

WOODBIDGE, NEW JERSEY
B.A., Rutgers University, 1988

Christian Gerhard Holleck

WAYLAND, MASSACHUSETTS
B.A., Swarthmore College, 1992

Robert Michael Howard

VESTAL, NEW YORK

B.A., Liberty University, 1992

Margaret Elizabeth Hyland

CHARLOTTE, NORTH CAROLINA

B.A., University of North Carolina, Charlotte,
1992

Susan Elaine Hylen

BOISE, IDAHO

University of California, San Diego, 1990

Eric Jacobsen

SEATTLE, WASHINGTON

B.A., University of California, Berkeley, 1990

David Edward Janzen

TORONTO, ONTARIO, CANADA

B.Th., Canadian Mennonite Bible College, 1992

Kimberly Danielle Jarret-Moe

RUSSIAVILLE, INDIANA

B.A., Anderson University, 1989

Dagney Servin Jochem

STUART, FLORIDA

B.A., University of Florida, 1963

Galen Kelly Johnson

MILLERS CREEK, NORTH CAROLINA

B.A., Wake Forest University, 1992

Derrick A. Jones

WASHINGTON, D.C.

B.S., Virginia Union University, 1991

Kenneth B. Jones

GIG HARBOR, WASHINGTON

B.A., University of Oregon, 1987

Jayoung Peter Kang

FAIRFAX, VIRGINIA

B.S., Massachusetts Institute of Technology, 1992

Howard Joel Kass

ANN ARBOR, MICHIGAN

B.A., Eastern Michigan University, 1991

Sandra Annette Kebede

SANTA CLARA, CALIFORNIA

B.A., San Jose Christian College, 1988

Melissa Lou Kelley

LITTLETON, COLORADO

B.A., Mary Baldwin College, 1992

Carla Lynn Pratt Keyes

SPRINGFIELD, VIRGINIA

B.A., College of William and Mary, 1992

Chester Kim

AUSTIN, TEXAS

B.A., University of Texas, Austin, 1992

Mari Kim

TORONTO, ONTARIO, CANADA

B.A., Brandeis University, 1991

Yong Il Kim

WHITESTONE, NEW YORK

B.M., Manhattan School of Music, 1992

Pamela Lorraine Kling

IRVINE, CALIFORNIA

A.B., University of California, Irvine, 1992

Bradford Lane Kruithof

KALAMAZOO, MICHIGAN

B.A., Hope College, 1992

Timothy Paul Landers

SYLACAUGA, ALABAMA

B.A., Auburn University, 1988; M.S., 1991

Thanh Ngoc Le

SAN DIEGO, CALIFORNIA

B.A., University of California, San Diego, 1991

Donna Christine DiMeo Leith

HOPE, NEW JERSEY

B.A., Montclair State College, 1977

Arturo Pierre Lewis

WAYNE, NEW JERSEY

B.A., William Paterson College, 1988

David Lewis

MUSKEGON, MICHIGAN

B.A., Hope College, 1992

Mary Dail Lindquist

PAVILION, NEW YORK

A.B., Brown University, 1992

Danielle Grace Little

BROCKWAY, PENNSYLVANIA

B.A., Edinboro University of Pennsylvania, 1992

Kimberly Ann Locke

COVINA, CALIFORNIA

B.A., Azusa Pacific University, 1988

Daniel Houghton Love

NEW HARTFORD, NEW YORK

B.A., Middlebury College, 1986

Donald Mark Ludwig

SANDPOINT, IDAHO

B.A., Whitworth College, 1988

Terri Elaine Luper

WACO, TEXAS

B.A., Baylor University, 1990

Geri Mary Lyon-Grande

NEW CITY, NEW YORK

B.A., Pace University, 1979

Jessica Louise MacMillan

CUYAHOGA FALLS, OHIO

B.A., DePauw University, 1990

Thomas Louis MacMillan

BAY VILLAGE, OHIO

B.A., DePauw University, 1989

Robert Carroll MacSwain

NORFOLK, VIRGINIA

B.A., Liberty University, 1992

Mark Andrew Makinney

SAN FRANCISCO, CALIFORNIA

A.B., Stanford University, 1986

Wayne Jeffrey Mason

DEERFIELD, MICHIGAN

B.A., Kalamazoo College, 1992

Deirdre Denise McClain

WACO, TEXAS

B.A., Baylor University, 1991

Laverne Clarissa McClellan

ABSECON, NEW JERSEY

B.A., Stockton State College, 1987

Cheryl Ann Posey McCullough

CEDAR RAPIDS, IOWA

B.A., Coe College, 1992

Maryann McFadden

NEW YORK CITY, NEW YORK

B.A., Pace University, 1982

Barbara Ann McGowan

WARMINSTER, PENNSYLVANIA

B.S., Delaware Valley College, 1992

Jennifer McNelly

GOLDEN VALLEY, MINNESOTA

B.A., Macalester College, 1991

Maryla Kay Meagher

HOUSTON, TEXAS

B.A., Oklahoma State University, 1972

Horace Ellington Means II

PHILADELPHIA, PENNSYLVANIA

B.A., University of Pennsylvania 1988

William Alex Middleton

PHILADELPHIA, PENNSYLVANIA

B.A., University of Pennsylvania, 1988

Ruth N. Montano-Acosta

HUNTINGDON PARK, CALIFORNIA

B.S., University of California, Los Angeles, 1991

Rhonda M. Myers

ISELIN, NEW JERSEY

B.A., Ramapo College of New Jersey 1979

Kirk Nolan

MALVERN, PENNSYLVANIA

B.S.E., Princeton University, 1989

Thomas Malcolm Olson

BECKER, MINNESOTA

B.S., Liberty University, 1991

Robert J. O'Neal

WINTER HAVEN, FLORIDA

B.A., Stetson University, 1992

David Charles Packer

SANTA ANA, CALIFORNIA

B.A., University of Washington, 1988

Robin Lynn Palmer-Burton

TRENTON, NEW JERSEY

B.S., Wilson College, 1981

Shannon Theodore Pappas

SAN ANTONIO, TEXAS

B.A., Trinity University, Texas, 1989

Rebecca Jeney Park

VILLA PARK, ILLINOIS

A.B., University of Michigan, 1992

Sara Batson Pearson

LOUISVILLE, KENTUCKY

B.S.N., University of Evansville, 1985

Shawn Quintin Penn

BOISE, IDAHO

B.S., Western Baptist College, 1990

Stewart Davis Perry

ANDERSON, SOUTH CAROLINA

B.A., Rhodes College, 1992

Shelly Lynn Rambo

COLORADO SPRINGS, COLORADO

B.A., Houghton College, 1990

Donna Elaine Ray

EVANSTON, ILLINOIS

B.A., Wheaton College, Illinois, 1988

Daniel Ringhoff

BRADENTON, FLORIDA

B.A., University of South Florida, 1990

Carroll Ann Friedmann Roberts

JACKSONVILLE, FLORIDA

B.A., Vanderbilt University, 1987

Timothy Donald Roberts

JACKSONVILLE, FLORIDA

B.A., Flagler College, 1988

Dawn Lynette Russell

MANASQUAN, NEW JERSEY

B.A., Eastern Mennonite College, 1990

Jill Russell

MATTAWAN, MICHIGAN

B.A., Calvin College, 1992

Judson Wright Sagers

FALLBROOK, CALIFORNIA

A.B., University of California, Berkeley, 1992

Lisa Nicole Schilbe

SANTA ROSA, CALIFORNIA

B.A., California State University, Chico, 1989

Tamara Jane Seidel

LANCASTER, PENNSYLVANIA

B.A., Wellesley College, 1990

Tricia Suzanne Sheffield

WEST PALM BEACH, FLORIDA

B.A., Palm Beach Atlantic College, 1992

Jonathan Alan Singer

PRIOR LAKE, MINNESOTA

B.A., Bethel College, Minnesota, 1992

Valerie Easter Smart

BALTIMORE, MARYLAND

B.A., Duke University, 1991

Theodore Alexander Smith, Jr.

SPRINGFIELD, MISSOURI

B.A., Duke University, 1990

Todd Cameron Smith

GRANDVILLE, MICHIGAN

B.A., Liberty University, 1992

Walter James Soha

CHESTERTOWN, MARYLAND

B.A., Boston University, 1990

Dianna Louise Speidel

LAGUNA NIGUEL, CALIFORNIA

B.S., West Chester University of Pennsylvania,
1986

Raquel St. Clair

SPRING LAKE HEIGHTS, NEW JERSEY

B.A., Yale University, 1992

Margot Starbuck

SANTA MONICA, CALIFORNIA

B.A., Westmont College, 1991

Stephanie Ann Stidham

TACOMA, WASHINGTON

B.A., Westmont College, 1992

Brent Allen Strawn

SAN DIEGO, CALIFORNIA

B.A., Point Loma Nazarene College, 1992

David Leon Stubbs

SAN FRANCISCO, CALIFORNIA

B.S., Stanford University, 1987

Daniel Byungha Suh

SYOSSET, NEW YORK

B.A., Nyack College, 1991

Michelle Taylor

CHICAGO, ILLINOIS

A.B., University of Illinois, Chicago Circle, 1975

Rina Lorraine Terry

PALERMO, NEW JERSEY

B.A., Stockton State College, 1981

Richard Wesley Tink

TRENTON, NEW JERSEY

B.A., McGill University, 1991

Leslie Ann Traylor

CINCINNATI, OHIO

B.A., University of Cincinnati, 1987; B.S.Ed.,
1987

Ronald Scott Trevithick

JOHNSON CITY, TENNESSEE

B.S., University of California, Riverside, 1987

Frances Keller Troup

EASTON, PENNSYLVANIA

B.A., Moravian College, 1970

Harry John Van Buren III

CHICAGO, ILLINOIS

B.S., Syracuse University, 1989

Bruce William Vanderbloemen, Jr.

LENOIR, NORTH CAROLINA

B.A., Wake Forest University, 1992

Carl VanOsdall

HOUSTON, TEXAS

B.A., Davidson College, 1991

David Henry Van Zytveld

GRAND RAPIDS, MICHIGAN

B.A., Calvin College, 1990

Amy Kay Watson

ASHEBORO, NORTH CAROLINA

B.A., University of North Carolina, Greensboro,
1989

Kirk Matthew Wegter

OMAHA, NEBRASKA

B.A., Central College, Iowa, 1990

James F. Wenker

EAST STROUDSBURG, PENNSYLVANIA

B.S., Southern Connecticut State University, 1979

M.Ed., East Stroudsburg University, 1984

Emily Rebecca Wharton

WASHINGTON, PENNSYLVANIA

B.A., College of Wooster, 1992

James Russell Wilken

RALEIGH, NORTH CAROLINA

B.A., Ramapo College of New Jersey, 1975

Bryan Anthony Wilson

HOUSTON, TEXAS

B.A., Baylor University, 1990

Thomas George Wisdom

PITTSBURGH, PENNSYLVANIA

B.A., Sterling College, Kansas, 1987

Stephen Marshall Wise

SIMPSONVILLE, SOUTH CAROLINA

B.A., Wofford College, 1988

Frank Masao Yamada

COSTA MESA, CALIFORNIA

B.A., Southern California College, 1990

Kwang Hyok Yoon

FORT LEE, NEW JERSEY

B.A., Rutgers University, 1992

Christian Philip Zebley

SWARTHMORE, PENNSYLVANIA

B.A., Swarthmore College, 1992

Junior Class

Rafael Acosta

HUNTINGTON PARK, CALIFORNIA

B.A., University of California, Los Angeles, 1992

Grace Eun Mi Ahn

LITTLE NECK, NEW YORK
B.A., University of Rochester, 1993

Iola S. Allender

ANCHORAGE, ALASKA
B.A., Alaska Pacific University, 1993

James C. Alley

PORT EWEN, NEW YORK
A.B., Princeton University, 1969

Gerald Frank Arata

STOCKTON, CALIFORNIA
B.S., California State University, Long Beach, 1987

Andrew Elvis Arterbury

ARLINGTON, TEXAS
B.A., Baylor University, 1990

Paige Alison Baker

SAN DIEGO, CALIFORNIA
B.A., Whitworth College, 1992

Denise Victoria Bartlett

ALHAMBRA, CALIFORNIA
B.A., University of Washington, 1992

Mary Ann Basener

WAPPINGERS FALLS, NEW YORK
B.A., Rice University, 1992

Daniel John Baumgartner

SEATTLE, WASHINGTON
B.A., University of Washington, 1982

Stephen Edward Beard

LARGO, FLORIDA
B.A., Whitworth College, 1991

Brett William Becker

AUSTIN, TEXAS
B.A., Baylor University, 1989

Linda S. Bennett Ostrander

HADDONFIELD, NEW JERSEY
B.A., Rowan College of New Jersey, 1990

Faye Bird

WYNDMOOR, PENNSYLVANIA
B.A., University of Delaware, 1965

Maurice Christian Boyer

ESSEX FELS, NEW JERSEY
B.M., Westminster Choir College, 1992

Brigid Anne Boyle

WILLIAMSVILLE, NEW YORK
B.A., State University of New York, Buffalo, 1993

Michael David Boyle

BETHLEHEM, PENNSYLVANIA
B.A., Bucknell University, 1990

Rene Camille Brandt

MINNEAPOLIS, MINNESOTA
B.A., St. Olaf College, 1991

Carlton Earl Branscomb

HIGHLAND, CALIFORNIA
B.A., Colgate University, 1993

Diana Claire Brawley

WILMINGTON, NORTH CAROLINA
B.S., Appalachian State University, 1986

Albertha Brinson

NEW YORK CITY, NEW YORK
B.A., City College of New York, 1983

Heather Lynne Brown

BEDFORD, NEW YORK
B.A., Williams College, 1993

Michelle Diane Brown

HIGHLAND PARK, NEW JERSEY
B.A., Rutgers University, 1987

Laurel Amy Brundage

RALEIGH, NORTH CAROLINA
B.A., University of New Hampshire, 1975

Steven Wesley Brundage

RALEIGH, NORTH CAROLINA
B.S., Rensselaer Polytechnic Institute, 1975

Susan Aja Burba

PLYMOUTH, MASSACHUSETTS
B.A., Bethel College, Minnesota, 1993

Phillip Glenn Camp

SPARTA, TENNESSEE
B.A., Cornell University, 1989

Matthew Douglas Campbell

PLYMOUTH, MICHIGAN

B.A., Kenyon College, 1991

Stephen Morrison Carpenter

MEMPHIS, TENNESSEE

B.A., University of Texas, Austin, 1987

Patrick William Caruso

SPOKANE, WASHINGTON

B.A., Seattle Pacific University, 1991

Jeffrey Kent Chapman

BURLINGAME, CALIFORNIA

B.A., University of California, Davis, 1988

Han-Kyung Cho

BAYSIDE, NEW YORK

B.A., Yonsei University, 1987

Charles Eric Christiansen

SPRINGFIELD, MISSOURI

B.A., Drury College, 1990

Gordon Dale Compton

NEW YORK CITY, NEW YORK

B.M., Pacific Lutheran University, 1967

Nancy Conklin

ENGLISHTOWN, NEW JERSEY

B.S., Trenton State College, 1984

Pamela J. Cook

LUVERNE, MINNESOTA

B.A., Buena Vista College, 1990

Dorisanne Cooper

WACO, TEXAS

B.A., Baylor University, 1993

Courtney Beth Cromie

FORT LAUDERDALE, FLORIDA

B.A., Auburn University, 1993

Dwight P. Davidson

WILMINGTON, OHIO

B.A., Cedarville College, 1991

Darlene Elizabeth Davis

PHILADELPHIA, PENNSYLVANIA

B.A., Mercyhurst College, 1990

Matthew Evan Davis

TUCSON, ARIZONA

B.A., Washington University, 1993

Rebecca Jane Dean

BIRMINGHAM, MICHIGAN

B.A., Central Michigan University, 1987

Peter Howard DeBaun

SUN VALLEY, IDAHO

B.A., Azusa Pacific University, 1991

Hannah Emerson Deckworth

RIDGEWOOD, NEW YORK

B.A., St. Andrews Presbyterian College, 1993

William Albert Dembski

GREEN VALLEY, ARIZONA

B.A., University of Illinois, Chicago, 1981

Angela Margaret Dienhart

VILLA PARK, CALIFORNIA

B.M., Indiana University, Bloomington, 1988

Rebecca Elizabeth Dodge

SCHENECTADY, NEW YORK

B.S., Simmons College, 1985

Esther You-kyung Doh

FORT WAYNE, INDIANA

B.S., Purdue University, 1993

Kathleen Michele Edwards

OKLAHOMA CITY, OKLAHOMA

B.A., University of Oklahoma, 1987

Amy Elizabeth Flack

NILES, ILLINOIS

B.A., St. John's College, 1993

Brian Arthur Frederick

KIRKLAND, WASHINGTON

B.A., Texas A & M University, 1988

Laurel Gerhardstein

MOSCOW, IDAHO

B.A., Whitworth College, 1989

Whitney Helen Gillis

SAN ANGELO, TEXAS

B.A., Marymount College, New York, 1992

Geraldine Mae Godfrey

YORK, PENNSYLVANIA

B.S., York College of Pennsylvania, 1993

Ernest Leroy Greenwood, Jr.

PHILADELPHIA, PENNSYLVANIA

B.S., State University of New York, Albany, 1987

John William Grigsby

SAN DIEGO, CALIFORNIA

B.S., Northwestern University, 1964

M.B.A., George Washington University, 1969

Michael Joseph Gross

WINCHESTER, ILLINOIS

B.A., Williams College, 1993

Martin Scott Hagaman

KERNERSVILLE, NORTH CAROLINA

B.A., Wake Forest University, 1992

Todd Haines

THIELLS, NEW YORK

B.A., State University of New York, Purchase, 1993

Marilyn K. Hale

ENGLISHTOWN, NEW JERSEY

B.A., Houghton College, 1974

Julie Dawn Hancock

EL CAJON, CALIFORNIA

B.A., University of Southern California, 1993

Trent Allen Hancock

WAUKESHA, WISCONSIN

A.B., Ripon College, 1993

Elizabeth Haynes

ST. AUGUSTINE, FLORIDA

B.A., Agnes Scott College, 1973

Michael George Hegeman

PHOENIX, ARIZONA

B.S., Grand Canyon University, 1990

Krista-Lee Henning-Ferkin

LAKEFIELD, MINNESOTA

B.A., Hamline University, 1992

Peter James McEachron Henry

WHEATON, ILLINOIS

B.A., University of Illinois, 1992

Lisa Elaine Hess

TROY, OHIO

B.A., Carleton College, 1991

Matthew Hilgaertner

THOUSAND OAKS, CALIFORNIA

B.A., Whitworth College, 1991

Anthony Simon Hinchcliff

SURREY, ENGLAND

B.A., Sussex University, 1993

Kemperal Hinsley

ATLANTA, GEORGIA

B.A., Morehouse College, 1993

David Lee Hoffman

OCALA, FLORIDA

B.A., Covenant College, 1986

Garrett Brian Hoffman

KIRKWOOD, MISSOURI

B.A., DePauw University, 1991

Kimberly Lynne Hyatt

ARLINGTON, VIRGINIA

B.S., Presbyterian College, South Carolina, 1987

Robert Lewis Jacobs

BERNARDSVILLE, NEW JERSEY

B.A., Yale University, 1964

Michael Ray Japenga

SANBORN, IOWA

B.A., Luther College, Iowa, 1991

Laura Ann Jensen

ST. PAUL, MINNESOTA

B.A., Bethel College, 1993

Young Mi Jeon

SEOUL, KOREA

B.H.E., Seoul National University, 1989

Bertram Gerald Johnson

YULEE, FLORIDA

B.A., University of Florida, 1992

Clifton J. Johnson

ALLISON PARK, PENNSYLVANIA

B.A., La Salle University, 1992

Donna Giver Johnson

SEWICKLEY, PENNSYLVANIA
B.A., Westminster College, Pennsylvania, 1990

Monte M. Johnston

COLORADO SPRINGS, COLORADO
B.A., University of Colorado, Boulder, 1992

Elizabeth Lee Jones

ROANOKE RAPIDS, NORTH CAROLINA
B.A., Wake Forest University, 1993

KyongHwa Jung

DAEJON, SOUTH KOREA
B.A., Seoul Theological University, 1993

Amy Louise Keiter

LA CRESCENTA, CALIFORNIA
A.B., San Diego State University, 1981

Keith Charles Kerber

SANTA BARBARA, CALIFORNIA
B.A., University of California, Los Angeles, 1990

Bradley Brinton Pratt Keyes

WASHINGTON, D.C.
B.A., Duke University, 1983

Hyungseok Kim

DAEGU, KOREA
B.A., Keimyung University, 1990

Nam Young Kim

MONTEREY PARK, CALIFORNIA
B.A., California State University, Los Angeles,
1991

Soon Pac Kim

ROSWELL, GEORGIA
B.A., Emory University, 1993

Yoonhwan Monch Kim

PALATINE, ILLINOIS
B.A., University of Illinois, Urbana, 1992

Shane Kirkpatrick

JONESBORO, INDIANA
B.A., Anderson University, 1993

Carolyn Osborn Kitchen

BRYN MAWR, PENNSYLVANIA
B.S.N., University of Michigan, 1969

Darlene Kline

EDISON, NEW JERSEY
B.A., Thomas Edison State College, 1993

George F. LaMaster

MUNSTER, INDIANA
B.S., Bradley University, 1993

Eric Jon Laverenz

KEARNEY, MISSOURI
B.A., Northeast Missouri State University, 1993

Deborah Ann Layman

GREENSBORO, NORTH CAROLINA
B.A., Davidson College, 1992

Thomas Davin Lemire

COTTONWOOD, CALIFORNIA
B.A., University of California, Davis, 1993

Monica Jane Lide

WINSTON-SALEM, NORTH CAROLINA
B.A., Davidson College, 1992

William Walker Locke

MENLO PARK, CALIFORNIA
B.S., Stanford University, 1987

Charles Lynn Low

HOUSTON, TEXAS
B.A., Baylor University, 1993

Charles Michael Lyons

EDINBURG, PENNSYLVANIA
B.A., Geneva College, 1993

Sylvia LeFort Masi

NEW EGYPT, NEW JERSEY
B.A., Eastern Connecticut State University, 1976

Barbara Jo McClure

ZIONSVILLE, PENNSYLVANIA
B.A., Houghton College, 1989

David Robert McClure

YORBA LINDA, CALIFORNIA
B.A., Pepperdine University, 1987

Duncan McColl

SAN DIEGO, CALIFORNIA
A.B., Stanford University, 1977

Emily Ruth McColl

SAN DIEGO, CALIFORNIA

A.B., Stanford University, 1978

Christina Lynn McCormick

NEWPORT BEACH, CALIFORNIA

B.A., University of Redlands, 1987

John Erickson McEntyre

BERKELEY, CALIFORNIA

B.A., Stanford University, 1968

Roderick Neon McNeese

CHICAGO, ILLINOIS

B.A., Virginia Union University, 1993

Daniel John McQuown

SPRINGFIELD, ILLINOIS

A.B., University of Illinois, Urbana, 1992

Lynne Ann Burmeister McQuown

CLIFFORD, MICHIGAN

B.A., Albion College, 1993

Amparo Mendez

LOS ANGELES, CALIFORNIA

B.A., Diequez Olaverri Institute, 1974

William Robinson Merriman

LAS VEGAS, NEVADA

B.S., Northern Arizona University, 1987

James Andrew Metzger

GREENVILLE, NORTH CAROLINA

B.A., University of North Carolina, Chapel Hill,
1993

Matthew Thomas Mills

EL PASO, TEXAS

B.S., Liberty University, 1991

Edwin Howard Morgens

ATLANTA, GEORGIA

A.B., Colgate University, 1993

Hey Young Nam

SEOUL, KOREA

B.A., Dankook University, 1986

Isaac James Newton

JERSEY CITY, NEW JERSEY

B.A., Oakwood College, 1991

Tiffany Lea Nicely

VENTURA, CALIFORNIA

B.A., University of California, Santa Barbara, 1991

Mark Christopher Ogilbee

KINSMAN, OHIO

B.A., College of William and Mary, 1991

Matthew Marinus Paul

EUGENE, OREGON

B.S., University of Oregon, 1989

Deborah Peterson

WETHERSFIELD, CONNECTICUT

B.A., Lafayette College, 1990

William Lewis Pinches

LAWRENCE, KANSAS

B.A., Bates College, 1993

Mikel Dale Pugh

CHESTER, WEST VIRGINIA

B.S., West Virginia Institute of Technology, 1982

Ross Alan Purdy

WHITTIER, CALIFORNIA

B.A., California State University, Fullerton, 1992

Margaret Grace Rada

MANAKIN-SABOT, VIRGINIA

B.A., St. Andrews Presbyterian College, 1991

David Charles Ramage

ASHLAND, OHIO

B.A., Ashland University, 1993

Andrew Rausch

SALINAS, CALIFORNIA

B.A., California State University, Hayward, 1986

Samuel Reeves

BROOKLYN, NEW YORK

B.Th., Liberia Baptist Theological Seminary, 1989

Nancy Lee Reinert

HERSHEY, PENNSYLVANIA

A.B., Grove City College, 1971

Keith Wilson Reynolds

CHICAGO, ILLINOIS

B.A., Hope College, 1992

Dorsey Scott Richards

MONROE, OHIO

B.A., Anderson University, 1992

Emily Eaton Riley

SEWICKLEY, PENNSYLVANIA

B.A., College of Wooster, 1993

Mark Rivera

RIO PEIDRAS, PUERTO RICO

B.S., Inter-American University, 1979

William Edmond Whiddon Robinson

FAYETTEVILLE, NORTH CAROLINA

B.A., University of North Carolina, Chapel Hill,
1991

Andrea Michelle Rodgers

PHILADELPHIA, PENNSYLVANIA

B.A., Temple University, 1980

Christopher Shannon Duff Rogers

SAN ANTONIO, TEXAS

B.A., University of Texas, Austin, 1991

Daejoon Roh

SEOUL, KOREA

B.A., Korea University, 1985

Christopher James Romig

ADELPHI, MARYLAND

B.A., University of Maryland, 1992

Shelley Patricia Sanders

PENSACOLA, FLORIDA

B.A., College of Wooster, 1985

Frank Schaefer

WUPPERTAL, GERMANY

B.S., Valley Forge Christian College, 1993

Vladimir Schiau

SOUTH ORANGE, NEW JERSEY

B.S., Rutgers University, 1987

Susanne Eva Christine Schulz

INDEPENDENCE, VIRGINIA

B.A., Wake Forest University, 1993

Jeffrey Jay Shade

ABILENE, TEXAS

B.A., Marshall University, 1988

Bradley Paul Sharp

DUBLIN, CALIFORNIA

B.A., Williams College, 1993

Martha Joy Sharp

GRAND RAPIDS, MICHIGAN

B.A., Hope College, 1990

Elise Marie Sharett

SCOTCH PLAINS, NEW JERSEY

B.A., Gettysburg College, 1990

Edward Todd Shy

FALLS CHURCH, VIRGINIA

B.A., University of Virginia, 1988

Rebecca Smedley

HAVERFORD, PENNSYLVANIA

B.A., Wellesley College, 1992

Richard R. Smith

ALEDO, ILLINOIS

B.A., Monmouth College, 1991

Vaughan Michael Smith

OCALA, FLORIDA

B.S., Allegheny College, 1989

Nicholas Quinn Sorani

SANTA ROSA, CALIFORNIA

B.A., California Polytechnic State University, 1989

Thomas Eric Spiker

ERIE, PENNSYLVANIA

B.A., Westminster College, Pennsylvania, 1993

Douglas Laird Stenberg

RICHARDSON, TEXAS

B.A., University of North Carolina, Asheville,
1993

Maria Alene Stroup

JACKSONVILLE, FLORIDA

B.A., Flagler College, 1986

David Sutton

LANGLEY, WASHINGTON

B.A., Seattle Pacific University, 1992

Jennette Noel Sutton

SANTA ANA, CALIFORNIA

B.A., Seattle Pacific University, 1993

Jonathan Tobey Swanson

VIENNA, VIRGINIA

B.A., College of William and Mary, 1991

Amy Denise Thomas

ERLANGER, KENTUCKY

B.S., Union College, 1992

Kathleen Cardy Tice

NEW YORK CITY, NEW YORK

B.A., University of Minnesota, 1976

Thomas Marlen Trinidad

COLORADO SPRINGS, COLORADO

B.A., Colorado College, 1992

Michelle Lorene Turbeville

STARKE, FLORIDA

B.A., Florida Southern College, 1993

Vernon Larry Van Hise

CLARKSBURG, NEW JERSEY

B.A., Rutgers University, 1972

Dorothy M. Walker

PRINCETON, NEW JERSEY

A.B., Barnard College, 1962

Diane Elizabeth Walton

PITTSBURGH, PENNSYLVANIA

B.A., Dickinson College, 1992

Jeffrey Allen Wargo

SUMMIT HILL, PENNSYLVANIA

B.A., Millersville University of Pennsylvania, 1993

Mark Andrew Watson

COLUMBUS, OHIO

B.M., Ohio State University, 1991

James Arlyn West

CHARLOTTE, NORTH CAROLINA

B.A., Wake Forest University, 1992

Lorna Hyacinth Williams

RICHMOND HILL, NEW YORK

B.S., State University of New York, New Paltz,
1992

Hyejin Yang

SUNNYSIDE, NEW YORK

B.A., Wellesley College, 1991

Kyung-Ho Yim

SEOUL, KOREA

B.S., Myung Ji University, 1987

Matthew David Young

BETHLEHEM, PENNSYLVANIA

B.A., Lehigh University, 1993

Sang Joon Yun

LEBANON, PENNSYLVANIA

B.A., Yale University, 1993

CANDIDATES FOR THE DEGREE OF MASTER OF ARTS

Post-M.Div. Program

Peter John Loughman

LAFAYETTE, CALIFORNIA

B.A., California State University, Hayward, 1987

Yuenhung (Conita) Yu

PRINCETON, NEW JERSEY

B.S., State University of New York, Buffalo, 1978;
M.B.A., 1980

M.Div., Princeton Theological Seminary, 1985;
Th.M., 1986

Senior Class

Leslie Carol Blow

PRATTVILLE, ALABAMA

B.A., Montreat-Anderson College, 1992

Janet Ann Wilma Benkendorf Brittain

PRINCETON, NEW JERSEY

B.A., Montclair State College, 1960

Alice Hugh Brown

EAST BRUNSWICK, NEW JERSEY

B.A., Spalding University, 1963

M.A., University of Wisconsin, Milwaukee, 1971

Thomas Brent Burleson

CHARLOTTE, NORTH CAROLINA
A.B., University of North Carolina, 1990

David Simon Castle

STONY BROOK, NEW YORK
B.A., Johns Hopkins University, 1986

Shannon Lindy Cate

KANSAS CITY, MISSOURI
B.A., William Jewell College, 1992

Nam Yong Choe

SEOUL, KOREA
B.A., University of Central Florida, 1989

Patricia Ford

RICHBORO, PENNSYLVANIA
B.S., Nazareth College of Rochester, 1980

Christine Kallil

SOUTH BRUNSWICK, NEW JERSEY
B.A., Cairo University, 1973

Helen H. Kim

STATEN ISLAND, NEW YORK
B.B.A., Baruch College, 1990

Zoltan-Tibor Korda

SATU MARE, ROMANIA
Dipl., Theological Institute, Cluj, 1988

Kathleen Jean Loughman

SAN FRANCISCO, CALIFORNIA
B.A., San Francisco State University, 1987

Dumile Johannes Matshiga

TRANSVAAAL, SOUTH AFRICA
Dipl., Baptist Bible Institute, 1978
B.Th., University of South Africa, 1982;
B.Th.(Hons), 1985

Henry Kondwani Mvula

MZIMBA, MALAWI
B.S., Chancellor College, 1977

Kathryn Winchester Tymonko

CHAMPAIGN, ILLINOIS
B.A., Bates College, 1976

Junior Class

William Alan Alexander

LEVITTOWN, PENNSYLVANIA
B.A., Palm Beach Atlantic College, 1974

Stephen Raleigh Byler

LANCASTER, PENNSYLVANIA
B.A., Eastern Mennonite College and Seminary

David Simon Castle

STONY BROOK, NEW YORK
B.A., Johns Hopkins University, 1986

Seung Hie (Sarah) Kim Cho

SHORT HILLS, NEW JERSEY
B.A., Ohio Wesleyan University, Ohio, 1964
A.D.A., Simmons College, 1966

Blanche L. Harris

BROOKLYN, NEW YORK
B.A., College of New Rochelle, 1989

Sung Hee Hwang

ARLINGTON, TEXAS
B.A., University of Texas, Arlington

Hoo-Nam Kim

SEOUL, KOREA
B.A., Midwest Christian College, 1993

Youngsil Park Kim

KYUNGKI-DO, KOREA
B.A., Seoul National University, 1983

Debra Lewis

PATERSON, NEW JERSEY
B.A., William Paterson College, 1987

Barbara Lewis-Venutolo

PINEVILLE, PENNSYLVANIA
B.A., Mount Holyoke College, 1968

Grace June Song

ANAHEIM, CALIFORNIA
B.A., University of California, Los Angeles, 1993

Suzy Soojee Suh

SYOSSET, NEW YORK
B.A., Nyack College, 1992

Loganayaki Thambidurai

PRINCETON, NEW JERSEY
B.A., Madras Christian College, 1978

Ambrose Aristotle Zographos

KYPSELI-AEGINA, GREECE
B.D., University of Athens, 1983
Th.M., Holy Cross School of Theology, 1993

Special Students



GRADUATE LEVEL

Hyo Sook Choi

PRINCETON, NEW JERSEY

B.A., Seoul Women's College, 1979

Gregory Keith Hotchkiss

SOMERVILLE, NEW JERSEY

Dipl., Philadelphia Theological Seminary, 1975

Jaemyung Lee

CHEONJU, KOREA

B.Eng., Chonbuk National University, 1988

M.Div., Chongshin College, 1991

Th.M., Princeton Theological Seminary, 1993

Arthur Marsh Ryan

BALA CYNWYD, PENNSYLVANIA

B.A., Yale University, 1946

Haruko Ward

PRINCETON, NEW JERSEY

Dipl., Tokyo National University of Fine Arts and
Music, 1976

M.Div., Southeastern Baptist Theological
Seminary, 1983

Th.M., Princeton Theological Seminary, 1993

FIRST PROFESSIONAL LEVEL

Ruth Paula Bartow

RAMSEY, NEW JERSEY

B.S., Trenton State College, 1956; M.A., 1967

Justus Conring

HANNOVER, GERMANY

University of Tuebingen

Unclassified Students



ENROLLED 1993-1994

Linda Gottlieb
NEW YORK CITY, NEW YORK

Kin Y. Louie
PRINCETON JUNCTION, NEW JERSEY

Vanessa D. Johnson
SAN FRANCISCO, CALIFORNIA

Mark R. Orten
ASHEVILLE, NORTH CAROLINA

Steven T. Vanderhill
GLENSIDE, PENNSYLVANIA

Elaine Joyce Campana
MADISON, NEW JERSEY

Thomas Joseph Carapella
FAIRLESS HILLS, PENNSYLVANIA

Jayne Sheffington Cavanaugh
NEW EGYPT, NEW JERSEY

Todd Vincent Cioffi
HOLLAND, MICHIGAN

Sara Sorsby Dennis
LA CANADA, CALIFORNIA

Linda Kay Eppert
WEST CHESTER, OHIO

Pablo Turra Gadenz
TINTON FALLS, NEW JERSEY

Andrew Gallardo
DALLAS, TEXAS

Barbara Morgan Gold
KATONAH, NEW YORK

Michelle Haber
MANASQUAN, NEW JERSEY

Barbara Karen Hahn-Campanella
RANDOLPH, NEW JERSEY

Katherine Hall Hunter
MENDHAM, NEW JERSEY

ENROLLED SUMMER 1993

Donald Carl Austin
WASHINGTON, PENNSYLVANIA

David Louis Bellamy
HAVERFORD, PENNSYLVANIA

Zenon Antoni Bochnak
KENDALL PARK, NEW JERSEY

Wayne H. Brady
EDISON, NEW JERSEY

Susan Ann Brayford
DENVER, COLORADO

Karen Patrice Burke
BELLE MEAD, NEW JERSEY

Vernon Ross Hunter
MOBILE, ALABAMA

Neville Lloyd Kidd
MADISON, NEW JERSEY

Leta Ann Kopp
WASHINGTON, D.C.

Larry Joel Lakey, Jr.
EDISON, NEW JERSEY

Katherine D. Leathem
HOUSTON, TEXAS

Stephen Gessner Maling
PORTLAND, OREGON

Paul Ashby Manson
OLD SAYBROOK, CONNECTICUT

Dianne Lynn Morris
SATELLITE BEACH, FLORIDA

Hubert John Nelson
MINNEAPOLIS, MINNESOTA

James Gregory Olin
OAKLAND, CALIFORNIA

Giselle Christine Ondetti
OAKLAND, CALIFORNIA

Jeffrey Wayne Palmer
ELMIRA, NEW YORK

Samuel Harris Pomper
NEW BRUNSWICK, NEW JERSEY

Boskar Ramalingam
CANTON, OHIO

Jean L. Rockey
CAMP HILL, PENNSYLVANIA

Erika Loughridge Smith
NEW YORK CITY, NEW YORK

Richard Lester Smith
ROSLYN, PENNSYLVANIA

Anthony John Striffler
STATEN ISLAND, NEW YORK

Robert E. Whitaker
NEW HAVEN, CONNECTICUT

Representations



COLLEGES

- Abilene Christian University, 2
 Agnes Scott College, 1
 Alaska Pacific University, 1
 Albion College, 1
 Alderson-Broaddus College, 1
 Allegheny College, 1
 Alma College, 1
 Amherst College, 2
 Anderson University, 3
 Appalachian State University, 2
 Ashland University, 1
 Auburn University, 2
 Augsburg College, 1
 Augustana College, Illinois, 2
 Augustana College, South Dakota, 2
 Averett College, 1
 Azusa Pacific University, 3
- Barnard College, 1
 Baruch College, 1
 Bates College, 4
 Baylor University, 10
 Benedict College, 1
 Bethel College, Indiana, 1
 Bethel College, Kansas, 1
 Bethel College, Minnesota, 4
 Bethel College, Tennessee, 1
 Biola University, 2
 Boston University, 3
 Brandeis University, 1
 Bradley University, 1
 Bridgewater College, 1
 Briercrest Bible College, 1
 Brown University, 4
 Bryn Mawr College, 1
 Bucknell University, 4
 Buena Vista College, 1
- Cairo University, 1
 California Baptist College, 1
 California Polytechnic State University, 2
 California State University, Chico, 1
 California State University, Fullerton, 1
 California State University, Hayward, 4
 California State University, Long Beach, 1
 California State University, Los Angeles, 1
 California State University, Sacramento, 1
 California University of Pennsylvania, 1
 Calvin College, 4
 Canadian Mennonite Bible College, 1
 Capital University, Ohio, 1
 Carleton College, 1
 Carroll College, 1
 Carson-Newman College, 1
 Carthage College, 1
 Cascade College, 1
 Catawba College, 1
 Cedarville College, 1
 Central Bible College, 1
 Central College, Iowa, 2
 Central Michigan University, 1
 Chancellor College, 1
 Chonbuk National University, 1
 Chonnam National University, 1
 Chung-Ang University, 1
 Chungnam National University, 1
 City University of New York, 2
 Clemson University, 1
 Coe College, 1
 Colgate University, 5
 College of New Rochelle, 6
 College of Saint Thomas, 1
 College of William and Mary, 8
 College of Wooster, 10
 Colorado College, 3

- Colorado State University, 1
 Columbia Bible College, 1
 Columbia University, 4
 Columbus College, Georgia, 1
 Concordia College, Minnesota, 1
 Concordia College, New York, 1
 Concordia Senior College, 1
 Cornell University, 2
 Covenant College, 1

 Dankook University, 1
 Dartmouth College, 3
 Davidson College, 9
 Delaware Valley College, 1
 Denison University, 2
 DePauw University, 4
 Diequez Olaverri Institute, 1
 Dickinson College, 3
 Don Bosco College, New Jersey, 1
 Drew University, 1
 Drury College, 1
 Duke University, 6

 East Carolina University, 1
 East Stroudsburg University, 2
 Eastern College, 3
 Eastern Connecticut State University, 1
 Eastern Mennonite College, 3
 Eastern Nazarene College, 1
 Eckerd College, 1
 Edinboro University of Pennsylvania, 1
 Elizabethtown College, 1
 Emory University, 2
 Erskine College, 1
 Evangel College, 2
 Ewha Womans University, 3

 Flagler College, 2
 Florida Southern College, 2
 Florida State University, 2
 Fort Lewis College, 1
 Franklin College of Indiana, 1
 Furman University, 3

 Geneva College, 1
 George Fox College, 1
 George Washington University, 3
 Georgia State University, 3
 Gettysburg College, 2
 Golden Gate University, 1
 Gordon College, 1
 Goshen College, 1
 Government Pachunga College, 1

 Grand Canyon University, 1
 Grand Valley State Colleges, 1
 Great Lakes Bible College, 1
 Greenville College, Illinois, 1
 Grinnell College, 2
 Grove City College, 4
 Gustavus Adolphus College, 1

 Haigazian College, 1
 Hamilton College, 1
 Hamline University, 1
 Hankuk University of Foreign Studies, 1
 Hanover College, 1
 Hardin-Simmons University, 1
 Harding University, 2
 Harvard University, 1
 Hobart and William Smith Colleges, 1
 Holy Redeemer College, 1
 Hong Kong Baptist College, 1
 Hope College, 12
 Houghton College, 7

 Illinois Benedictine College, 1
 Indiana University, Indiana, 3
 Indiana Wesleyan University, 1
 Inter-American University, 1
 Iona College, 2

 James Madison University, 1
 Johns Hopkins University, 1

 Kalamazoo College, 2
 Keimyung University, 1
 Kent State University, 1
 Kenyon College, 3
 King College, 2
 King's College, New York, 1
 Kobe-Gakuin University, 1
 Korea University, 2
 Kyung Hee University, 1

 Lafayette College, 3
 La Salle University, 1
 Lebanon Valley College, 2
 Lee College, Tennessee, 3
 Lehigh University, 2
 Lewis and Clark College, Oregon, 1
 Liberia Baptist Theological Seminary, 1
 Liberty University, 6
 Louisiana College, 1
 Luther College, Iowa, 1
 Lycoming College, 1

Macalester College, 3
 Madras Christian University, 2
 Manhattan College, 1
 Manhattan School of Music, 1
 Manhattanville College, 1
 Mankato State University, 1
 Mansfield State College, 1
 Marshall University, 1
 Mary Baldwin College, 1
 Mary Mount College, New York, 1
 Maryville College, 1
 Massachusetts Institute of Technology, 1
 McGill University, 2
 McMaster University, 2
 Memorial University of Newfoundland, 1
 Mercyhurst College, 1
 Messiah College, 1
 Miami University, Ohio, 2
 Michigan State University, 3
 Middlebury College, 1
 Mid-South Bible College, 1
 Midwest Christian College, 1
 Millersville University of Pennsylvania, 1
 Milligan College, 1
 Millikin University, 1
 Mississippi College, 2
 Mizoram Institute of Education, 1
 Monmouth College, Illinois, 1
 Monmouth College, New Jersey, 1
 Montclair State College, 2
 Montreat-Anderson College, 2
 Moravian College, 1
 Morehouse College, 1
 Mount Holyoke College, 1
 Mount Saint Mary's College, 2
 Muhlenberg College, 1
 Myung Ji University, 1

National Chung-Hsing University, 2
 National Taiwan Normal University, 1
 Nazareth College of Rochester, 1
 Near East School of Theology, 1
 New School for Social Research, 1
 New York Institute of Technology, 1
 New York University, 3
 Norfolk State College, 1
 North Carolina State University, 2
 Northeast Missouri State University, 1
 North Eastern Hill University, 2
 Northern Arizona State University, 1
 North Park College, 1
 Northwestern University, 2

Nyack College, 3
 Oakwood College, 2
 Occidental College, 2
 Ohio Northern University, 1
 Ohio State University, 4
 Ohio Wesleyan University, 1
 Oklahoma State University, 1
 Olivet Nazarene College, 1
 Oral Roberts University, 5
 Oxford University, 2
 Pace University, 1
 Pacific Lutheran University, 3
 Palm Beach Atlantic College, 2
 Pennsylvania State University, 2
 Pepperdine University, 3
 Phillips University, 1
 Pikeville College, 1
 Point Loma Nazarene College, 1
 Pontifical University of St. Thomas
 Aquinas, 1
 Portland State University, 1
 Presbyterian College, South Carolina, 2
 Presbyterian School of Christian
 Education, 3
 Princeton University, 2
 Purdue University, 2
 Queen's University, Belfast, 3

Ramapo College of New Jersey, 2
 Reading University, England, 1
 Reed College, 1
 Rensselaer Polytechnic Institute, 1
 Rhodes College, 3
 Rice University, 1
 Ripon College, 1
 Roanoke Bible College, 1
 Rockford College, 1
 Rowan College of New Jersey, 1
 Rutgers University, 12

Saint Andrews Presbyterian College, 3
 Saint John's College, 1
 Saint John's University, New York, 2
 Saint Joseph's College, Pennsylvania, 1
 Saint Mary's College, California, 1
 Saint Michael's College, Vermont, 1
 Saint Olaf College, 5
 Saint Paul Bible College, 1
 San Diego State University, 3
 San Francisco State University, 1
 San Jose Bible College, 2

- San Jose Christian College, 3
 San Jose State University, 2
 Seattle Pacific University, 8
 Seoul National University, 7
 Seoul Theological University, 1
 Seoul Women's College, 1
 Simmons College, 2
 Smith College, 4
 Soochow University, Taiwan, 1
 Soong Sil University, 2
 Southeastern Louisiana College, 1
 Southern Asia Bible College, 1
 Southern California College, 2
 Southern Connecticut State University, 1
 Southern Methodist University, 1
 Southwestern University, 1
 Southwest Missouri State University, 1
 Spaulding University, 1
 Spring Arbor College, 1
 Springfield College, Massachusetts, 1
 Stanford University, 11
 State University of New York, Albany, 1
 State University of New York, Buffalo, 3
 State University of New York, New Paltz, 1
 State University of New York, Oswego, 1
 State University of New York, Purchase, 1
 State University of New York, Stony Brook, 1
 Sterling College, Kansas, 1
 Stetson University, 2
 Stockton State College, 2
 Sung Kyun Kwan University, 1
 Sussex University, 1
 Swarthmore College, 4
 Sweet Briar College, 1
 Syracuse University, 2

 Tainan Theological College, 1
 Temple University, 7
 Texas A & I University, 1
 Thiel College, 1
 Thomas Edison State College, 2
 Toccoa Falls College, 1
 Tokyo National University of Fine Arts and Music, 1
 Tokyo Union Theological Seminary, 1
 Tokyo University of Foreign Studies, 1
 Trenton State College, 4
 Trinity University, Texas, 1
 Trinity Western University, 2

 Union College, 1
 Union University, Tennessee, 1

 University of Alabama, 1
 University of Alberta, 1
 University of Athens, 1
 University of Calicut, 1
 University of California, Berkeley, 7
 University of California, Davis, 3
 University of California, Irvine, 1
 University of California, Los Angeles, 5
 University of California, Riverside, 1
 University of California, San Diego, 6
 University of California, Santa Barbara, 2
 University of California, Santa Cruz, 1
 University of Central Florida, 1
 University of Chicago, 1
 University of Cincinnati, 2
 University of Colorado, 5
 University of Dalat, South Vietnam, 1
 University of Delaware, 6
 University of Dublin, 1
 University of Dubuque, 1
 University of Evansville, 1
 University of Florida, 2
 University of Ghana, 2
 University of Hamburg, 1
 University of Hartford, 2
 University of Houston, 2
 University of Illinois, 5
 University of Illinois, Chicago, 2
 University of Iowa, 2
 University of Kansas, 1
 University of Kerala, 3
 University of Madras, 2
 University of Maine, 1
 University of Maryland, 4
 University of Massachusetts, 1
 University of Melbourne, 1
 University of Michigan, 7
 University of Minnesota, 4
 University of Missouri, Kansas City, 1
 University of New Hampshire, 3
 University of New Mexico, 1
 University of North Carolina, 12
 University of North Carolina, Ashville, 1
 University of North Carolina, Charlotte, 1
 University of North Carolina, Greensboro, 2
 University of Northern Iowa, 1
 University of Notre Dame, 1
 University of Oklahoma, 1
 University of Oregon, 2
 University of Pennsylvania, 2
 University of Pretoria, 1
 University of Puerto Rico, 1
 University of Redlands, 2

University of Richmond, 1
 University of Rochester, 1
 University of Salford, 1
 University of Saint Thomas, Philippines, 1
 University of Santa Clara, 1
 University of South Africa, 2
 University of South Carolina, 1
 University of South Florida, 2
 University of Southern California, 3
 University of Stellenbosch, 1
 University of Texas, 7
 University of Texas, Arlington, 2
 University of the South, 1
 University of the Western Cape, 1
 University of Toronto, 4
 University of Tulsa, 1
 University of Virginia, 3
 University of Wales College of Cardiff, 1
 University of Warsaw, 1
 University of Washington, 10
 University of Western Australia, 1
 University of Wisconsin, Madison, 2
 University of Wisconsin, Milwaukee, 1
 Ursinus College, 1

Valdosta State College, 1
 Valley Forge Christian College, 1
 Valparaiso University, 1
 Vanderbilt University, 1
 Vassar College, 2
 Villanova University, 1
 Virginia Commonwealth University, 1
 Virginia Union University, 2

Wabash College, 1
 Wake Forest University, 12
 Warner Pacific College, 2
 Washington University, St. Louis, 1
 Wayne State University, 1
 Wellesley College, 4
 Wells College, 1
 West Chester University of Pennsylvania, 2
 West Virginia Institute of Technology, 1
 West Virginia Wesleyan University, 1
 Western Baptist College, 1
 Western Connecticut State University, 1
 Western Maryland College, 1
 Western Michigan University, 2
 Westminster Choir College, 2
 Westminster College, Pennsylvania, 5
 Westmont College, 5
 Wheaton College, Illinois, 10
 Whitman College, 2

Whittier College, 1
 Whitworth College, 12
 Wilberforce University, 2
 William Jewell College, 2
 William Paterson College, 2
 Williams College, 3
 Wilson College, 1
 Wittenberg University, 1
 Wofford College, 2

Yale University, 8
 Yonsei University, 7
 York College of Pennsylvania, 1

Number of Colleges, 434

SEMINARIES

Alliance Theological Seminary, 1
 Andover Newton Theological School, 5
 Asbury Theological Seminary, 3
 Asia-Pacific Nazarene Theological
 Seminary, 1
 Asian Center for Theological Studies and
 Mission, Seoul, 1
 Assemblies of God Theological Seminary, 2
 Atlantic School of Theology, 1
 Austin Presbyterian Theological Seminary, 2
 Australian College of Theology, 1

Baptist Bible Institute, 1
 Baptist Theological Seminary, Switzerland, 1
 Bethany Theological Seminary, 1
 Bethel Theological Seminary, 5

Calvin Theological Seminary, 2
 Candler School of Theology, 4
 Chongshin College, 2
 Christian Theological Seminary, 1
 Church of God School of Theology, 1
 Cincinnati Bible College and Seminary, 1
 Colgate Rochester/Bexley Hall/Crozer, 2
 Columbia Biblical Seminary, 1
 Columbia Graduate School of Bible and
 Missions, S.C., 1
 Columbia Theological Seminary, 4
 Concordia Seminary, St. Louis, 1

Duke University Divinity School, 8

Eastern Baptist Theological Seminary, 5

- Eden Theological Seminary, 1
 Emmanuel College, Toronto, 1
 Emmanuel School of Religion, 1
 Evangelical Seminary of Puerto Rico, 1
- Fuller Theological Seminary, 11
- Garrett-Evangelical Theological Seminary, 1
 General Theological Seminary, 3
 Gordon-Conwell Theological Seminary, 4
 Goshen Biblical Seminary, 2
- Harvard Divinity School, 4
 Holy Cross Greek Orthodox School of
 Theology, 1
 Hong Kong Baptist Theological Seminary, 1
- Jewish Theological Seminary, 1
- Kerala United Theological Seminary, 1
 Knox College, 2
- Lancaster Theological Seminary, 1
 Leonard Theological College, 1
 Louisville Presbyterian Theological
 Seminary, 1
 Luther Northwestern Theological
 Seminary, 7
 Lutheran School of Theology, Chicago, 5
- McCormick Theological Seminary, 4
 McGill University, 1
 Melbourne College of Divinity, 1
 Mennonite Biblical Seminary, 1
 Methodist Seminary, Seoul, 1
 Montreal Diocesan Theological College, 1
 Moravian Theological Seminary, 3
 Mount Angel Seminary, 1
 Mount Saint Alphonsus Seminary, 1
 Mount Saint Mary's Seminary, 2
- Near East School of Theology, 3
 New Brunswick Theological Seminary, 1
 New York Theological Seminary, 1
 North Park Theological Seminary, 1
- Pacific Lutheran Theological Seminary, 1
 Perkins School of Theology, 2
 Philadelphia Theological Seminary, 1
 Pittsburgh Theological Seminary, 6
 Pontifical College Josephinum, 1
 Presbyterian Theological Seminary, Seoul, 7
 Princeton Theological Seminary, 114
 Protestant Episcopal Theological Seminary,
 Virginia, 1
 Queen's College, Newfoundland, 1
 Queen's University, Belfast, 1
- Reformed Theological Academy, Debrecen, 1
 Reformed Theological Institute, Cluj, 2
 Regent College, 1
- Saint Joseph's Seminary, New York, 1
 Saint Mary's Seminary and University, 2
 San Francisco Theological Seminary, 1
 School of Theology at Claremont, 1
 Seoul Theological College and Seminary, 1
 Serampore University, 6
 Southeastern Baptist Theological Seminary, 3
 Southern Baptist Theological Seminary, 3
- Tainan Theological College and Seminary, 1
 Taiwan Theological College, 2
 Tokyo Union Theological Seminary, 1
 Trinity College, Dublin, 1
 Trinity Evangelical Divinity School, 1
 Trinity Lutheran Seminary, 1
- Union Biblical Seminary, India, 1
 Union Theological Seminary, New York, 8
 Union Theological Seminary, Virginia, 4
 United Theological College of Bangalore, 1
 United Theological Seminary of the Twin
 Cities, 1
 United Theological Seminary, Ohio, 1
 University of Athens, 1
 University of Dubuque Theological
 Seminary, 1
 University of Edinburgh, 1
 University of Erlangen, 1
 University of Ghana, 1
 University of Glasgow, 1
 University of Heidelberg, 1
 University of London, 1
 University of South Africa, 1
 University of Stellenbosch, 2
 University of the South, 1
 University of Tuebingen, 2
- Wartburg Theological Seminary, 2
 Wesley Theological Seminary, 3
 Western Theological Seminary, 3
 Westminster Theological Seminary, 2
 Word of Life Biblical Seminary, 2
- Yale University Divinity School, 14
- Number of Seminaries, 108

STATES AND TERRITORIES

Alabama, 4
 Alaska, 1
 Arizona, 7
 California, 82
 Colorado, 12
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 Hungary, 1
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 Malawi, 1
 Northern Ireland, 1
 Philippines, 1
 Poland, 1
 Republic of South Africa, 1
 Romania, 1
 Sri Lanka, 1
 Taiwan, 1
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SUMMARY OF STUDENTS

Visiting Scholars	24
	
Candidates for the Doctor of Philosophy Degree, Enrolled	39
Candidates for the Doctor of Ministry Degree, Enrolled	31
Candidates for the Master of Theology Degree, Enrolled	65
Candidates for the Master of Divinity Degree	474
Senior Class	152
Interns	10
Middle Class	139
Junior Class	173
Candidates for the Master of Arts Degree	31
Post-M.Div.	2
Senior Class	15
Junior Class	14
Special Students	<u>7</u>
Total Regular Resident Students	647
Unclassified Students Enrolled for Credit	42
Post-Resident Doctor of Philosophy Candidates	93
Doctor of Ministry Candidates Not in Workshop	<u>99</u>
Total Active Enrollment	881



Degrees Conferred in 1993



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Kris Min Lee-Kim

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FOR EXCELLENCE IN PRACTICAL THEOLOGY

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Graham Scott Robinson

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN

THEOLOGY AND PASTORAL MINISTRY

Russell William Haitch

JAGOW SCHOLARSHIPS IN PREACHING

*Amy Anderson Arnold**Michael Garett Church**John Anderson Harrison, Jr.*

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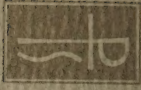
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